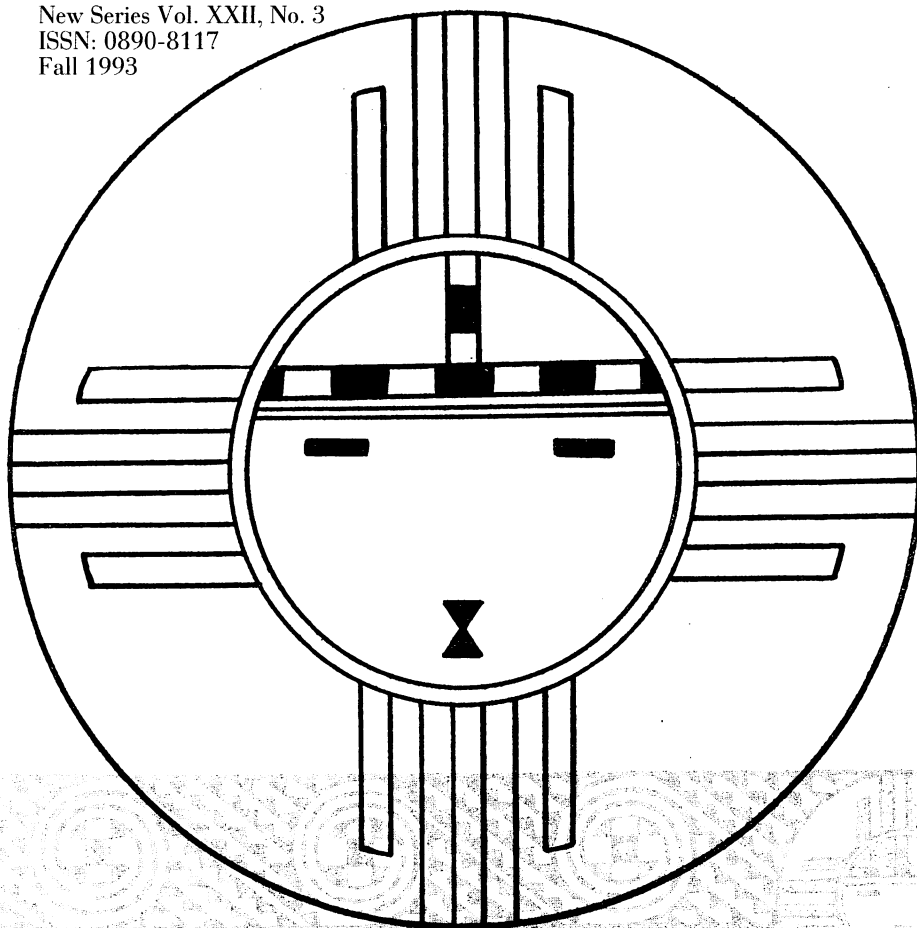


THE ECLECTIC THEOSOPHIST

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Theosophy—Plan, Purpose, and Meaning in Life

W. EMMETT. SMALL

{Presented at the *World's Parliament of Religions, Chicago*
(Read by Carmen H. Small)}

A hundred years ago at the World's Parliament of Religions, the Theosophical Society was ably represented by leading speakers. Today we here, representing various groups of Theosophy around the world, are grateful to attend this present Convention and share in its spirit of comity.

We regard Theosophy in the broadest sense as the Ancient Wisdom, the root-essence of all religions, all of which have sprung from the One Source. In this Ancient Religion we find truth about universal nature, about its

operations or behavior, and the destiny of all mankind. It has often been called religion-philosophy-science because when faithfully followed, these will be seen as respected avenues leading to that same great unifying Source. We believe also that this ancient wisdom was given original impulse by spiritual beings, and that at cyclical recurring times another world-effort is made to sow these seeds of thought to aid humanity in the great problems of life, the last of these being in 1875 when Helena Petrovna Blavatsky with others founded the Theosophical Society.

Today we can do no better than seek to share with you some of the Ancient Wisdom's basic keys. Let's list what can be called Seven Keys to Wisdom. These are:



*A Quarterly Journal
of the Wisdom Religion
Following the
Blavatsky/Point Loma
Tradition*

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IDEAS THAT BUILD AND UNITE AND SAVE

G. de Purucker

It is our work to change men's hearts by changing their thoughts; give them ideas and ideals for them to follow and live up to. And to work with malice towards none, with a yearning to do justice to all, even to those with whom we most disagree. The Theosophist will be successful just in so far as he can implant in the hearts of others who may see him or hear him the thoughts and ideas and ideals which he himself has sought and found and is blessed with. Little by little the thoughts of men will change, until a time will come when these Theosophic ideas will sweep like wildfire through the hearts and minds of men everywhere, permeating both mind and conscience, thus furnishing a strong, a mighty, guide to all.

SILENCE

Henry T. Edge

"The things which are supposed to have made life easier, such as the telegraph, telephone, typewriter, motorcar, lift, and so on, have really made it vastly more strenuous."

So says 'Artifex' in the *Manchester Guardian Weekly*, and goes on to say that prayer and silence are needed. The more labor-saving devices we invent, the more we labor. Make a man's work easier, and instead of resting he does more work. If he can go anywhere in as many hours as it used to take days, he does not save the hours, but travels farther. Give him a shorthand typist, and he writes ten times as many letters. Comforts and luxuries become necessities, so that we become more dependent on circumstances and apparatus. We invent so many new cures, drugs, and treatments, that nothing can keep pace with them—except indeed the innumerable diseases that are invented every day. Our ancestors may not have had the cures, but at all events they did not have the complaints.

The world will then be changed because men will begin to think new thoughts, see new ideas, realize their truth and immense import and value, and instinctively will follow them; and they will understand then that self-interest is the worst policy possible to follow, because the man who works for his fellows works likewise for the best for himself and wins friends everywhere. The man whose honor is unstained and whose heart beats with love for his fellows: he is the man who will be looked to for counsel, for all will instinctively feel the inner guidance that such a man follows, and will themselves seek the light that directs him.

If ideas can overthrow and work havoc, it is by this fact evident that ideas of another type can build and unite and save.

—Extract from "The Real Work of the T.S."

We are chasing our tail, and the faster we go, the farther we *have* to go. The thing is not merely accidental or temporary; there is a wrong principle behind it. We are like a machine without a governor, and will go on accelerating until the wheels fly apart. We are like a constitution that is being consumed by phthisis, with every function running full blast and the central vitality wasting away.

And in our very efforts to cure this disease we use the same wrong principle over again; we try to cure the disease by more of the thing that causes it, as a man might try to overcome the effects of drink by more drink. The process will end in a cataclysm unless we can adopt an entirely different principle. It will not be adopted until we are driven to it by sheer necessity; but it will help much to have it ready when the time comes.

We are living in an atmosphere of constant stimulation, living in externals, living in sensory experience. Silence and solitude are unbearable to one living in such an atmosphere. A man spends his life strenuously in doing and achieving; and when he gets old

and can strive no more, and finds he has gotten nowhere, he turns on the gas because he cannot stand being alone with himself; and leaves a note to save his face.

The silence! Cultivate the silence, love it. Learn to know the fullness of the seeming void and you will realize the voidness of the seeming full. Theosophy teaches a man not to be

afraid of himself, not to try and run away from himself, but to know himself. This does not mean that we must become hermits:

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.—*The Voice of the Silence*
—*The Theosophical Forum*, May 1939



THE PAROCHIAL PRESENT

by S. H. Wylde (pen name of Helen Todd)

It was probably the contemplation of the self-sufficiency of some present-day people that led a modern writer to describe us as a "parochial generation" because we had "shut ourselves off from the past." Well, it is not the first time that a race, dazzled by its own glory, has been chided for its egotism. You remember what the Egyptian priest said to the Greek lawgiver Solon: "You Greeks are mere children, frivolous and vain; you know nothing of the past." And if you want a still stronger rebuke along the same lines, read the one roundly administered to ourselves and our forebears by the Master K.H. in *The Mahatma Letters to A.P. Sinnett*, p. 150, beginning:

During the minority of a sub-race, its civilization is preserved for it by its predecessor, which disappears, dies out generally, when the former "comes to age." At first, most of them squander and mismanage their property, or leave it untouched in the ancestral coffers. They reject contemptuously the advice of their elders and prefer, boy-like, playing in the streets to studying and making the most of the untouched wealth stored up for them in the records of the Past.

—That is just the introduction to it; the whole is well worth looking up.

True nobility does not hide a fear of being eclipsed under the mask of vainglorious boasting. Confucius, believing in and loving the Ancients, called himself a transmitter not a maker: "I am not one who was born in the possession of knowledge; I am

one who is fond of antiquity, and earnest in seeking it *there*." Yet he lives today where probably many another, great in his own eyes, has passed into obscurity.

The mediaeval Platonic philosopher, Bernard of Chartres, held aloft a light in a dark age; yet he it was who said that if men of his day were great it was not because they had keener perceptions than the Ancients, but simply because like dwarfs they had climbed upon the shoulders of the giants of the past and so of course could see farther.

A present that looks with reverence upon the treasures of the past will in its turn become a past to be revered. Let our own day and age remember this.

As a matter of fact, it is only the consciousness of individuals or aggregates of individuals that can be parochial. The 'present' whether of China two thousand years ago, of Greece during the Age of Pericles, of mediaeval Europe, or of today, cannot really shut itself off from the past. The ever-dissolving present is both past and future, an illusory moving point in the limited consciousness of man. The man of great soul who can contemplate the past with reverence is looking upon the future also; for he has transcended past, present, and future, "miserable concepts of the objective phases of the Subjective Whole," as the Master K.H. calls them, and with the Eye of Dangma looks upon the great circle of Eternity where he sees that whatever is of the nature of Truth, no matter what age or nation has expressed it, lives for ever, unspoiled by the devastator Time.

Theosophical Forum, April 1937

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continued from front page

(1) Reincarnation; (2) Karma; (3) Hierarchies; (4) Self-Becoming; (5) Evolution; (6) The Path of Compassion; (7) Divine Knowledge, which unites all these in Plan, Purpose and Meaning. A few words now in explanation.

Reincarnation. This is the great Idea that many lives are needed for continued growth and inner self-explanation and development. The word *Reimbodiment* covers the thought better because indicating that this is a universal law affecting all beings and things from super-universes, to humans, down to entities in the atomic world. All Reimbody. It is the machinery, so to say of Life, of Growth.

William Q. Judge, one of the theosophical speakers at this Convention a hundred years ago, said of this 'Key' and that of our second one, *Karma*: They "are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what MUST be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis for conduct, and weave them into the fabric of their lives."



We regard Theosophy in the broadest sense as the Ancient Wisdom, the root-essence of all religions, all of which have sprung from the One Source.

Many thinkers have expressed their thoughts about Reincarnation, among Americans Henry Ford, Thomas Edison, Benjamin Franklin, Mark Twain, and Emerson. "I adopted," said Mr. Ford, "the theory of Reincarnation when I was twenty-six... . It was as if I had found a universal plan. I felt that order and progress were present in the mystery of life... I would like to communicate to others the calmness that the long view of life gives to us."

The second great key or Idea is *Karma*. This is what can be called the Law of Action and Reaction, of Consequences for the act(s) performed. In our fields and orchards we see it. We plant the seed, and the flower or fruit are the result—we reap what we sow. H. P. Blavatsky writes of it:

"As no cause remains without its due effect from the greatest to the least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer..." (*Key to Theosophy*, 201).

Thus again we see it is universal. But those who do not yet fully understand it say there is no proof. Why for instance, is one individual born in desperate circumstances of health and fortune, while another inherits 'everything?' One must, of course, understand that other key idea of which we've spoken, that of Reincarnation which explains it, and we recognize that with our present brain we cannot see the causes which an earlier life may have had leading to this present effect. Despite this we are told:

"there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life." (*op. cit.*)

And from that declaration Karma can also be seen as active in various interlocking spheres: for the individual, the community in which he lives, the nation, the world.

We come to our third key to Wisdom, the great Idea of Hierarchies. It tells us of the fundamental universal scheme of Nature. People usually think of this word as applicable only to the ecclesiastical life, delineating position in rank and order subordinated to the one above it. But this is a limited view. The larger idea embraces the whole universe, to the working of things, so to say. The theosophical contribution to it is to stress the fact that though there are indeed lesser beings and greater ones, yet within the least of these, as in the greatest, is the divine spark that unites them all, so that even in the atomic world, asleep and unknowing, is that which will awaken and grow, and thus rise through the hierarchical scale in due time to the very heights. And so in scientific study these are classified: elementals, atoms, minerals, vegetables and plants, animals, humans, super-humans, the Divinities. The human body itself can be regarded as a hierarchy, with the brain as hierarch. But it in turn has lesser lives within it, the cells. And within them are the electrons, the atoms, the molecules, and then the organs of the body, and the real person using that body — all linked together cooperating for a purpose. Poets have intuitively responded to this thought, though not using scientific language. Francis Thompson in "The Mistress of Vision" wrote:

All Things by immortal power
Near or far
Hiddenly

To each other linked are,
That thou canst not stir a flower
without troubling of a star.

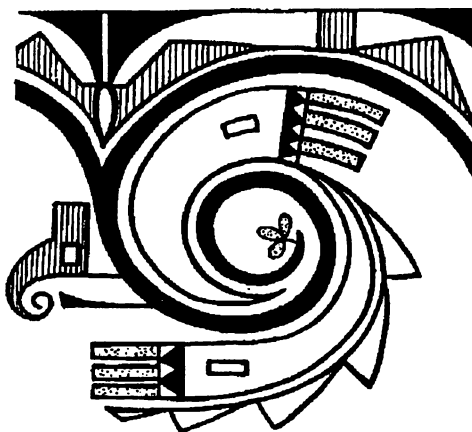
And so we consider now the key of Evolution: We can see how this great Idea follows naturally on what we've learned about Reincarnation and Karma and Hierarchies. But in Theosophy the word Evolution should be coupled with Involution. We evolve,

we grow, we change; but what is it within us that causes this? That causal factor is not something outside our very selves. Theosophy declares it is the Divine spark within us, and in every atom of space; but because of what it informs it expresses itself so to say hierarchically. In the atomic world it is asleep, unrecognizable; beginning to stir in advancing kingdoms, but not with self-consciousness knowingly until the human kingdom in evolution is reached. So in this sense we go beyond the Darwinian theory which limits evolution to the physical; and beyond the ecclesiastical which speaks of Creationism as something the human is given by an outside God. But the Ancient Wisdom says it is all part of Universal Nature's 'way.' As we evolve we awake more to our inner possibilities, to our divine essence. To most this is a long gradual process; to the few it can become quickened.

We now turn briefly to the key called *Swabhâva*, a Sanskrit word meaning Self-Becoming (*swa*, self; *bhava*, to become). It refers to the essential characteristic of the individual, and is said to be the key to an understanding of the other keys we've been discussing. In a word, it points to the actual knowing of your own very self as an evolving being, who you *really* are, your *essential* self; for all of us ask: Who are we, Why are we here, What are we here for? We are told that it is the most abstruse and mystical of the key-Ideas we are presenting. Writes G. de Purucker:

"The urge behind evolution is not external to the evolving entity but within itself....and the future results to be achieved in evolution lie in germ or seed *in itself*...arise out of one thing, and THIS IS ITS SWABHAVA... . We become whatever we are, or are to be, through our own selves; derive ourselves from ourselves... . This applies not only to man, but to all beings everywhere." (FEP, 104 et seq.)

The sixth and seventh Key deal with still higher thought: Compassion, and the Divine Source of All. *The Voice of the Silence* says: "Compassion speaks



and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'" (From the *Book of the Golden Precepts*, translated and annotated by H. P. Blavatsky, pp. 70-71).

We must leave it at that as there is not time for elaboration. We have only touched on what can be called Keys to great Ideas, but it is to a Wisdom that can be put to daily use; for Wisdom is knowledge of *things as they are*, free from illusion. Great minds of past history have known these Ideas, have lived them, and have passed the essence of them on to others. Theosophists today feel it a duty to give the world these keys to help solve the serious problems confronting us. By a study of them, a living of them, the world can change.

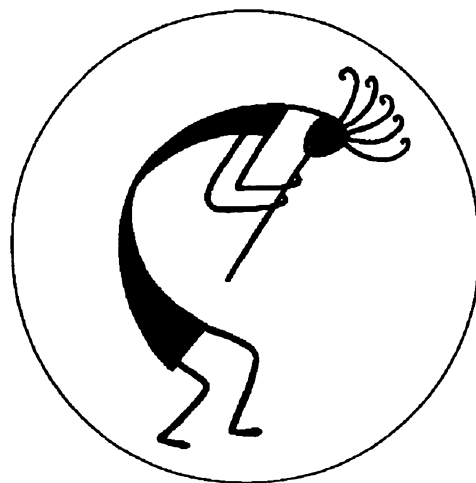
Words, useful instruments as they are, cannot always fully express the thought they represent. We seek to go beyond labels. There are indeed, we feel, more Theosophists than those who join any existing Theosophical Society, for it is a Society without dogmas, no 'musts' that must be adhered to except that of belief in a Universal Brotherhood—and *all that that means* in both deep thought and action. The 'thought-life' of the great Ideas we have sought to explain briefly, unite people far and wide. When dwelt on and applied they will be found to be as medicine bringing healing and giving perspective and vision leading to Right Action. They give Plan, Purpose and Perspective to life, thus giving it Meaning.

We close with these words from H. P. Blavatsky:

"What then is your religion or your belief,' we are asked. 'What is your favorite study?'"

"TRUTH," we reply, "Truth wherever we find it; for, like Ammonius Saccas, our great ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbor..." (*The Beacon of the Unknown*).

Those who form this wider eclectic brotherhood will, we believe, be inspired by a growing inner vision. When their thought is lifted to the great plane of Ideation—of innate Idea—a growing light can be received and filter through for the benefit and upliftment of humanity.



"I followed a path all may travel but on which few do journey.... None need special gifts or genius. Gifts! There are no gifts. For all that is ours we have paid the price. There is nothing we aspire to for which we cannot barter some spiritual merchandise of our own. Genius! There is no stinting of this by the Keeper of the Treasure House. It is not bestowed but is won. Yon man of heavy soul might if he willed play on the lyre of Apollo, that drunkard be god-intoxicated. Powers are not bestowed by caprice on any."

— A.E., *The Candle of Vision*

THEOSOPHIC IMPRESSIONS AT THE PARLIAMENT OF THE WORLDS RELIGIONS

Eugene Jennings

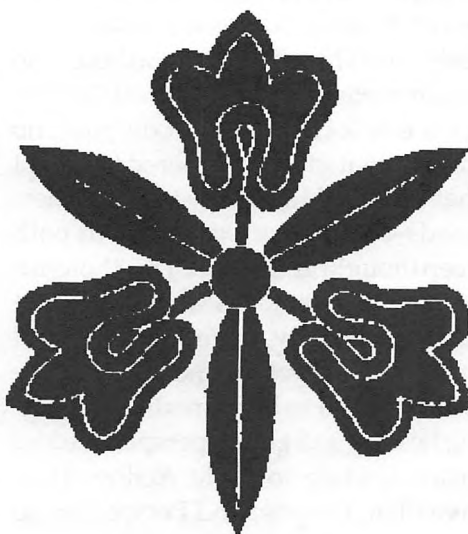
PART ONE

Considering what the congress had to offer as regards content, the entire affair could have been overwhelming, or one could have chosen to ignore the differences and remain with what was familiar. However, with a knowledge of the theosophic seven-fold division inherent in all life, the vast array of disciplines, religious and spiritual practices, and scholarly presentations becomes organizable, and their necessary presence at the Parliament understandable. Each of the Parliament presentations can be seen as having taken their origin in one of the "Seven Principles" of nature and man theosophically speaking. But to simplify this, the entire Parliament subject matter may be viewed from the perspective of the permanent and the impermanent in Nature and Man, or the psychic quaternary and spiritual, because immortal, triad. Much of the material presented addressed the lower quaternary of man, or his impermanent nature. Regardless this does not negate their value when applied to each of the respective spheres in which they operate.

These presentations attracted quite a number of interested persons thereby demonstrating their importance. In this category were the seminars and workshops having to do with a variety of things, a) Yoga and its different paths of knowledge, action, meditation, devotion, and hatha yoga; b) health of the physical vehicle; c) cultivating and dispensing healing energies as in the "laying on of hands"; d) transmission or sensing of psychic energies, in the "body", "astral" form and the so called "aura"; e) mental healing integrated with daily life practice (using "chi"- "ki) and "Qigong" energies); f) meditation and action in daily life. Although there were some presentations concerned with using "spiritual principles" in the job mar-

ket, and applied towards being "successful" in life, the majority sought to integrate these practices in their lives for "spiritual" enhancement (whatever the definition of spiritual being used at the time). Examples of this integration would include feelings of peace, calmness and serenity during a chaotic day at work. Improving interpersonal tolerance and communication amongst person of differing opinion, beliefs and faiths; learning to feel more "centered" and transmuting emotions like frustration, disappointment, grief, loss, while improving self control; searching to see and realize the spiritual community of humanity, linked by the "One", through the various types of yoga disciplines and religious practices. Above all, the presentations encouraged ethics, morals, family and brotherhood values, from a spiritual perspective. Although it is conceivable that these paths might lead to an awakening of the "interior life" as described by the mystics, this was not clearly expounded. Another point is that these types of life practices are generally not those that lead one to the path of becoming a true occultist.

Looking more closely in the arena of the lower quaternary, it was seen that sound and vibration, in the form of speech, song, mantra, chanting, colors, imagery, playing of instruments, and dance were represented as ways of directly accessing or "tuning in to" the "subtle" fields of ones being.



Whether the teachers or instructors could "see" both metaphorically and practically into the realm in which the energies worked, and consciously manipulate them, is a question unanswerable. It can be stated in general, the credentials of the presenters suggested that they had been involved in their respective disciplines for a number of years. Hopefully their experiences and teachings are grounded in a knowledge which reflects the laws operating in the respective realms. From a theosophic perspective none of the workshops, seminars, etc. attended by myself explained these phenomena on the basis of electrical and magnetic laws operating in nature and "upon man". However, before we become tempted to judge too rapidly, H.P.B. herself suggested that even in our own theosophic arena, we might benefit from setting up a homeopathic dispensary as well as a center for "mesmeric healing." [Ed. note - this comment originated from a late night discussion with other Theosophists re the article by HPB titled "Spiritual Progress."] Truly, working with the "mesmeric force" would open up a vista of understanding regarding life, man, soul, and healing, which is unavailable to the majority of human-kind today. Considering the general tone of these presentations one can realize the necessity for a working understanding and practice of the third object of the society concerning the psychical powers latent in man. This becomes especially true as in the last twenty-five years of the century psychic interest has begun to abound.

When the entire quaternary is considered, i.e. the "body" and all its attendant energies, processes and powers, it can be said that even a global concern for the earth and its humanity was expressed at the Parliament. Themes presented related to population increase, energy and resources, ozone layer, availability of foods, alterations in climate, waste disposal, and nuclear risks. These were cited as concerns whose course in large part determined the future of the

globe, and state of humanity. From this it is an easy lesson to appreciate that if the body is not properly cared for, the vehicle will not exist for the soul's pilgrimage. Body, soul and spirit, are presently intertwined, and destined for some ages to evolve together for the brotherhood of the "lives" comprising all forms and the soul's journey of progressive awakenings. As regards the races of humanity, a genuine call for action towards brotherhood in practice was presented. This arose out of concern for the consequences of war,

continued homicide, drug abuse, intra-racial conflict, need for resolution of hatred, and future concerns for our youth, who are tomorrow's leaders.

Finally, from the perspective of the impermanent, Death and Dying were discussed in light of the Near Death Experience. As an aside, it is always interesting that most individuals refer to this experience in the context of death, and perhaps rightly so. However, this same experience can be viewed from the perspective of "initiation", for those who would "die"

in order to be "born again" into the consciousness of the initiate, disciple, or spiritual-soul. Perhaps for those who walk this path "consciously" it is no death, but the beginning of life, in the "spirit"

This entire review of the lower quaternary of "man and planet" ("As above so below"), regarding its importance, can be summed up with a need to realize the human body as the *temple of god, with the Heart as altar* and the carrying out of the injunction, "Man know thyself"

MUSINGS & COMMENTS ON THE PARLIAMENT OF THE WORLD'S RELIGIONS, THEOSOPHISTS, AND COMMON SENSE

Doreen Domb
September 1993

What a superb idea to throw another *Parliament-of-the-World's-Religions* party in this century! To throw it for thousands of diverse people and for the rest of the world. To present a kind of common-sense purpose training directed towards the breaking down of ignorant barriers via a common understanding and acceptance of various belief systems. To genuinely acknowledge that it is no detriment to view the Divine (meaning all things to all people) within one's relative worldview context, while striving to continuously improve oneself as a human being on this earth. Passing through our human stage *successfully* (like it or not) always has been a prerequisite for moving *upward*. At some point in our development, our life-story ought to encompass a sincere truth-search conducted in as unbiased and altruistic a manner as possible. Further, it appears this may best be accomplished by an expanded awareness study utilizing comparative religions & belief systems, philosophy, science, and just plain life experience.

Experiencing the eloquence and simplicity of Robert Muller, Jean Houston,

and the Dalai Lama — to name a few — was tremendously thought-provoking. Perhaps those who made the most lasting impressions were individuals encountered in the lobbies, hallways, elevators, on the street outside the Palmer House, and at the closing ceremonies in Grant Park. These people stay with me...the woman from the National Spiritualist Association with whom I spoke for quite a while. Some of our views differed, but it was inconsequential. We were sharing in a profound experience of joy and hopefulness. There was the French monk with the beautiful smile, (names unfortunately are escaping me) telling me about a lengthy conference, in which he would soon be participating overseas, involving Moslem officials on issues of religion and politics, both areas of extreme instability. He hoped to be able to help out in a positive, non-impinging way.

The Dalai Lama stated that one universal belief system surely is impossible, in much the same way that just a single item on a restaurant menu would fail to satisfy everybody and keep the restaurant in business. There are countless varieties of people in the world with different needs. This is simple common sense. Condemnation and annihilation in the name of religion is not. Creating self-imposed ghettos to keep self and religion "pure," while ignoring the rest of the world, is something reality doesn't easily allow.

Local thought and action become global. Living contrary to the natural Law of Universal Brotherhood causes us to run into the dangerous open arms of holy wars, ethnic cleansing, etc. Hopefully for some of us who needed to catch it, the Parliament experience did teach common sense.

Common sense, practical Theosophy — call it what you will — was very much a manner by which H. P. Blavatsky worked and supported. Still, simple common sense is a quality many rarely utilize or effectively cultivate, stemming perhaps from an imbalance of head and heart. The means to achieving aims ought to be more important than merely attaining goals in whatever way possible. Observation: Regarding self-described theosophists (myself included), there are more than just a handful of us out there who have not looked beyond some of our own "garbage" in terms of allowing other theosophists who follow different traditions to just be, without judgmental criticism. Fundamentalism certainly is not confined to those who embrace traditional religions. I don't think the buck stops with any one of us who professes to be a "true" theosophist, while insisting that our particular brand of perceiving is *the* certain one. I think of the distinguished German theologian, Paul Tillich, who had remarked that the only absolute truth is "the one that no one possesses." Sounds like esoteric common sense to me.

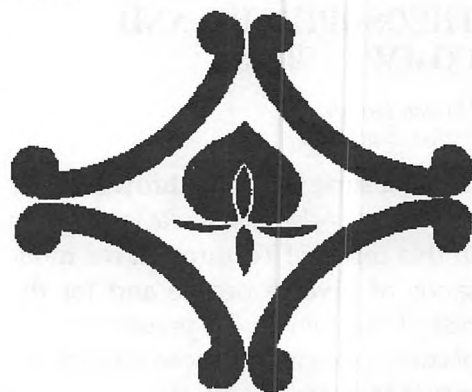
Very often, Theosophy and theosophists can be worlds apart, perhaps because Theosophy possesses no personality. I certainly feel very fortunate to have been influenced by some wonderful students; the knowledge to which I was exposed was, in a sense, a rebirth. Along with the territory, it seems, has come a blatant bias regarding those of alternate theosophical viewpoints. I cannot help but view these penchants of ours as anything even remotely theosophical. I explain this dilemma (to myself) as springing from the realm of our lower self/principles - our personalities. The human condition! Surely our discordant attitudes continue to exist (with some intermittent alterations) because we continue to evolve along our own particular evolutionary scale. We're not finished, far from it! And while I still feel that it is most necessary for students to first ground themselves in basic Theosophical principles before moving on to something else (one of *my* biases I suppose), still, that is up to the individual. And while I think we have a responsibility to make the fundamental teachings accessible to anyone, still, source Theosophy (refer-

ring to HPB, Judge, the Mahatmas) is not for everyone (and not for every self-proclaimed theosophist). If and when the moment is right, so be it.

I noticed during the Parliament that some theosophists were almost exclusively attending theosophical programs. And I wonder why this was so. I'm still wondering, for what is the point of attending such an event only to bypass a universe of learning at one's feet! Of course, this observation must exclude our hard-working theosophists (from Pasadena, L.A., Wheaton) manning the video equipment who had no choice, but to miss other programs. (A HUGE THANKS TO YOU ALL for recording such precious history!) Certainly, we all have acquired some invaluable nuggets from particular individuals outside our immediate theosophical terrain that have actually enhanced our lives in some meaningful way, even to a tiny degree. I think many of us are aware of certain individuals who live what *we* would term a totally theosophical lifestyle, yet who have never even heard of the term, *theosophy*.

We need to broaden our horizons, especially those of us who are striving

to live the *life* on a practical level, as difficult as that is. I am elated that the three Theosophical organizations (ULT, Pasadena, Adyar) have been slowly de-emphasizing their "separateness" more and more over the course of time. More joint networking projects are in the works for the very near future. Perhaps we have simply reached the *appropriate* time in the cycle for this to come to fruition in a positive light. It is very exciting. Perhaps we have begun to *consciously* realize that before we can ever hope to enlighten others about Theosophy or something akin to it, we must aim to heal our hearts with the light of altruism, dissolve the mundaneness within our minds, and truly *believe* our own words as we speak them.



AMERICANIZATION OF BUDDHISM

Recent years have seen the demise of various cults founded on Eastern beliefs, the Hari-Krishnas, for example. Many of them were formed by self-styled "gurus" whose followers were brought together in communal living. Now, Rick Field, in "The Changing of the Guard," gives the history of Western Buddhism in the Eighties, some of which presents a similar picture. (Tricycle, Winter, 1991.) He speaks of the founding of various centers throughout the West of Zen and Tibetan Buddhism. Many of the early teachers were remarkable men, deeply versed in their discipline. This era in the history of American Buddhism came to an end with the passing

of many of the first generation of teachers who had been trained in Asia.

Because so many of these early great pioneers had left behind American teachers, it was easy to think that American Buddhism had finally come of age. But it soon began to seem that it had entered a period of adolescence—an awkward, aggressive adolescence marked by acute growing pains. A number of teachers, American dharma heirs as well as their Asian teachers, fell into a very American trap, namely the abuse of power—particularly in sexual and financial areas; moreover, they found the details of their personal lives subject to an equally American scrutiny and outrage. To many American Buddhists, both students and teachers, it seemed that the meeting of East and West heralded by the heady

Sixties and early Seventies had turned into nothing less than a head-on collision.

The Zen Center in San Francisco and The Vajradhatu communities (founded by Trungpa Rinpoche) were shaken by the lives and actions of their leaders. Field says:

"Before long, the problems at the San Francisco Zen Center began to seem less of an isolated incident than part of a pervasive pattern... As painful as it has been, the unraveling of institutional Buddhism, has resulted in a valuable re-examination of the place of Buddhist practice in American society. At the very least, such problems have cut through romantic projections and thrown American Buddhists back on their own meditation cushions. ... Viewed within this larger

context, the "fall" of a teacher turns out to be rich in spiritual lessons. It brings one back to the critical self-awareness and self-reliance crucial to the teaching of the Buddha."

Reflecting on the problems of American Buddhism in the 1980s, the Dalai Lama has emphasized that it is important for students to test their teachers for five, ten, or even fifteen years.

"Part of the blame lies with the student, because too much obedience, devotion, and blind acceptance spoils a teacher. Part lies also with the spiritual master, because he lacks the integrity to be immune to that kind of vulnerability." He recommends never adopting the attitude toward one's

spiritual master of seeing his or her every action as divine or noble. "This may seem a little bit bold, but if one has a teacher who is not qualified, who is engaging in unsuitable or wrong behavior, then it is appropriate for the student to criticize that behavior."



ECOLOGY OF THE SPIRIT

by Dara Eklund

Arising out of the turmoil of the world the serpent of self strikes continually at the would-be God. He struggles into the clear skies of Universal Freedom often to be drawn again into the distressing currents of worldly deception. Why? Because *their* battle—those very mocking demons of ungoverned passions or rather undeveloped lives—is his battle. "He should raise the self by the Self; let him not suffer the Self to be lowered; for the Self is the friend of self, and, in like manner, self is its own enemy," teaches the *Gîtâ* on "Devotion by means of self-restraint." Devotion to Union with the Self is the whole drama of the ancient scripture.

That "Self," by analogy, doesn't refer to a single entity alone, although its consciousness remains in a vertical perspective while retaining the illusions of separateness. That *Self* represents a rafter of lives, bent to a certain trend by their inner dweller, continually congregating or passing through hosts of lives comprising this Universe, just as colliding galaxies pass in the celestial spheres.

When the inner dweller elevates himself above that segment, he sees

all the beings of the race within himself. The reaction in his particular influence may be shadowed by a racial dread of change. It may appear to *him* as a fear of his own Daring. Nevertheless, his freedom can be their freedom too. Yet it must be won from a conscious recognition of each individuality towards the One God or Oversoul. Since he hasn't achieved this conscious recognition alone, false pride is out of the question. As his higher nature is quickening, he must not be upset by the rift in his larger developing Nature. He may risk being swept up in that tide of change and be forced to

The Dalai Lama said the teaching will always remain the same, "But the cultural aspect changes... eventually it will be Western Buddhism." Field concludes:

"And so it is. American Buddhism is hammering out its own shape: and emphasis on householder instead of monk. ...a practice that integrates and makes use of all aspects of life. ...But whatever the shape taken, the shining well-worn gold of the Buddha's teaching remains the same: the Four Noble Truths—the fact of suffering, its origin, cessation, and the path—and the daily attention that puts it all into practice, again and again and again."

—*Theosophy*, "On the Lookout", June 1992, ULT, Los Angeles.

join the backwash, if mental and moral confusion cloud his vision. He must master the very currents his aspirations aroused. He must cultivate a calm forging ahead.

As we progress, therefore, we must not feel discouraged by the presence of selfishness in ourselves or others, but quietly put down the egotism which prevents the great Imperial Drama of Self from unfolding within. That only can truly master or govern the Universe...as that is the broader Vision. It is the Law of Harmony itself, stifled by our longings only. Let us long instead to live that Harmony by the acceptance of each daily event, as "that which I myself desired." This is what Buddhists mean by the subject and object becoming One. In this larger path there is no room for selfishness, as there no longer is an "I" and "Thou."

The ecology of the Spirit is to broadcast our seeds widely. The spiritual life is too intense for one small plot! We are fortunate indeed if we do not seek the comfort of one small home. We must let our homes become centers from which radiate seasons of quiet thought, and we will issue from them to our active lives refreshed in purpose and strong for the strife awaiting beyond our thresholds.

HPB ON MEDITATION AND YOGA

by Geoffrey Farthing

(Mr. Farthing is a member of the English Section of the Theosophical Society and was at one time its General Secretary.)

(See diagram on page 14.)

Many books have been written on meditation and yoga but very few in the light of Theosophy and fewer still against the specific teachings of HPB and her Masters. The main sources of our information are the [so-called] third volume of *The Secret Doctrine* (1887 Edition), Volume XII of the *Collected Writings* (de Zirkoff), certain passages elsewhere in the *Collected Writings*, the writings of Subba Row, HPB's 'Meditation Diagram' and *The Voice of the Silence*. What HPB has to say sometimes goes directly counter to much written elsewhere about both meditation and some types of yoga and their practice. These notes are written for the more serious theosophical student particularly in the West who is attempting to find his own way into these practices without a competent teacher.

On page 490 of *SD III* (CW XII, 603), the question: 'Is the practice of concentration beneficent?' follows a dissertation on spiritual 'healing'. HPB answers:

"Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Paramitas, is an excellent thing. But 'to sit for Yoga' with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, 'The Chela's Daily Life Ledger,' he would do well to learn at least the difference between the two aspects of 'Magic,' the White or Divine, and the Black or Devilish, and assure himself

that by 'sitting for Yoga,' with no experience, as well as with no guide to show him the dangers, he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic."

Elsewhere HPB has been at pains to ensure that we know this difference. The divine has to do with our inner, egoic spiritual selves, which she sometimes refers to as the upper triad (*atma, buddhi, manas*). The satanic is anything which benefits the lower self with primarily a selfish motive. This means particularly the acquisition of so-called spiritual powers which, she says, are relatively easy of attainment. Then she goes on to say:

"Nevertheless, the way to learn the difference is very easy. One has only to remember that *no Esoteric truths entirely unveiled will ever be given in public print, in book or magazine.*" [loc. cit.]

This is an important statement that should guide us in our views in many others aspects of occultism or Theosophy when we think we are being given access to real secrets.

To the solo student other warnings are given which in themselves provide useful guidance. For example:

"Having neither dogma nor ritual—these two being but fetters, a material body which suffocates the soul—we do not employ the 'ceremonial magic' of the Western Kabalists. We know its dangers too well to have anything to do with it." [CW XI, 266]

And again:

"Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism—Nagarjuna's Mahayana ('Great Ve-

hicle') School was opposed by the Hinayana (or 'Little Vehicle') System, and even the Yogachara of Aryasanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Hatha-Yoga and have made it heir to the Brahmanical Tirthikas." [CW XIV, 434]

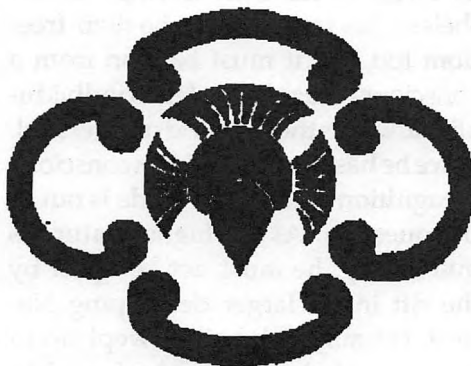
This passage warns us about the dangers of schisms within a spiritual organization such as the TS because it inevitably means a division by mere personal opinion about the teachings which originated in a non-personal source and were therefore not subject to opinion. And then the last sentence should be particularly noted. How many of us have spent even years of our lives in such a practice?

By way of encouragement we have the following:

"Any virtuous man can reach by Naljor-ngonsum ('meditation by self perception') the intuitive comprehension of the four truths, without either belonging to a monastic order or having been initiated." [CW XIV, 438]

These passages from Vol XIV of the *Collected Writings* should be referred to by the more serious student: there is much information in them on many aspects of the subject of which he might otherwise be quite unaware. For brevity they have to be omitted here.

In all instructions HPB assumes that the student is at least familiar with the constitution of man, i.e., his seven principles and their groupings, particularly into the three higher and the four lower as given in her writings. Notably, these do not correspond to those of the second generation Theosophists. The three higher principles, *atma, buddhi* and upper *manas*, constitute the upper triad, the egoic individuality; the physical body, the *linga*



sarira, prana and the kama principle (associated with lower manas) constitute the lower quaternary, the personality.

The above becomes important when we are trying to discover the nature of AUM and the sounding of it as an aid to meditation to which HPB ascribes importance. On page 450 of *SD III* (CW XII, 534) is the following:

"The word AUM or OM which corresponds to the Upper Triad, if pronounced by a very holy and pure man, will draw out, or awaken, not only the less exalted Potencies residing in the planetary spaces and elements, but even his Higher Self, or the 'Father' within him. Pronounced by the averagely good man, in the correct way, it will help to strengthen him morally, especially if between two 'AUMS,' he meditates intently upon the AUM within him, concentrating all his attention upon the ineffable glory."

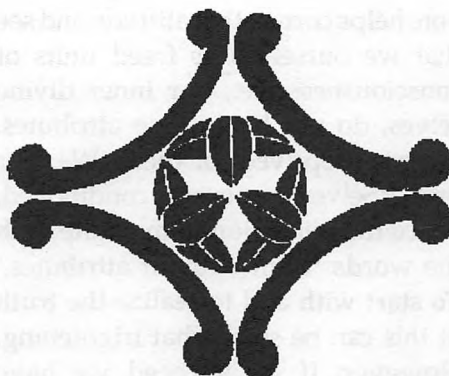
But then there is the following warning:

"But woe to the man who pronounces it after the commission of some far-reaching sin: he will only thereby attract to his own impure photosphere invisible Presences and Forces which could not otherwise break through the Divine Envelope."

Elsewhere HPB explains the significance of 'AUM' in relation to the mystic sentence '*Om Mani Padme Hum*' which, quoting:

"Rightly understood, instead of being composed of the almost meaningless words 'Oh the Jewel in the Lotus,' contains a reference to this indissoluble union between man and the universe rendered in seven different applications to as many planes of thought and action.

"From whatever aspect we examine it, it means 'I am that I am': 'I am in thee and thou art in me.' In this conjunction and close union a good and pure man becomes a God. Whether consciously or unconsciously, he will bring about, or innocently cause to happen, unavoidable results...which will be of benefit and protection to



men individually and by groups. [*SD III*, 437; CW XII, 517]"

In the utterance of the word AUM man can turn his attention towards and make contact with his own Higher Self. The aspirant should study this page.

Not long before she died HPB dictated to a Mr. Sturdy, one of the members of her inner group, the material for what has now become known as her Meditation Diagram. This has been reproduced in *The Theosophist* before but perhaps can bear a repetition now.

This diagram of meditation is really in two parts.

(1) To start, she says, "First conceive of UNITY by Expansion in Space and infinite in Time (either with or without self-identification)." Here again we have a technique which is 'consciousness-raising' in itself. It relates us to the cosmic 'whole' and lifts our attention out of the realms of limitation. If we imagine ourselves 'in Space and infinite in Time,' we cease to be in relation with anything we normally know or can conceive of. Space here does not relate to physical three-dimensional extension but to subjective space, that space 'we' (as a unit of bare subjectivity) are in when we close our eyes. Normally we fill it with mind images and thought symbols, but in this instruction we are to think of Unity in the abstract by expansion in space. This removes our attention from the familiar to the 'boundless.' It is a way of helping us realize the 'inner divine man' as the reference point for all experience and mental activity. In this exercise that point becomes our inner

Self, our real single Self as opposed to the multitude of 'selves' which make up our personality.

We are then told to 'meditate logically and consistently on this (Unity, etc.) in reference to states of consciousness'. Normally these are: waking, dreaming, deep sleep and the transcendental state of *turiya*. This exercise must be done to be appreciated. There is much information in Subba Row's *Esoteric Writings*, pp. 133 fn., 311. All that he says can be summarized as:

- 1) *Jagrat*, the normal waking state
- 2) *Svapna*, dreaming
- 3) *Sushupti*, dreamless sleep
- 4) *Turiya*, transcendental conscious union with one's Ego.

The Vedanta philosophy teaches as much as occult philosophy that our Monad during its life on earth as a Triad (7th, 6th and 5th principles) has, besides the condition of pure intelligence, three conditions: waking, dreaming and dreamless sleep, from the terrestrial standpoint; of real, actual, soul life, from the occult standpoint. While man is either dreamlessly, profoundly asleep or in a trance state, the Triad (spirit, soul, mind) enters into perfect union with the paramatma, the supreme universal soul. The *turiya* state is a kama-less one and cannot be obtained by the Yogi unless the higher triad is separated from the lower quaternary [*SD III*, 540]. The higher spiritual consciousness is described in CW XII, 711.

(2) The second part of the diagram details what one should acquire and one should shed. 'Acquisitions' comprise three main elements: i) 'Perpetual presence in imagination in all space and time'; ii) 'Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference'; iii) 'The perception in all embodied things of limitation only.' To aid meditation purposes these are amplified. Time spent in meditation on the 'acquisitions' establishes a point of view (centre of awareness) which becomes distinct from whatever one is thinking about. Our thought content becomes objective to us, the subject or

point of awareness. These acquisitions, she says, are completed by thinking 'I am all Space and Time.'

In the middle leg of Acquisitions, HPB refers to the six virtues set out in verses 207 to 213 of *The Voice of the Silence*. For would-be meditators there is no better material for contemplation than that little book. In the Preface to it HPB explains that the treatises she selected for translation from the original, 'will best suit the few real mystics in the Theosophical Society, and (which) are sure to answer their needs.' Much of what she says about the practice of meditation she prefaces with the necessity for high morality and purity, the theme of much of the book.

Under 'Deprivations' we are instructed to steadily deny reality to: i) Separations and meetings, explained as association with places, times and forms; ii) The distinction, friend and foe; iii) Possessions; iv) Personality; v) Sensation. Each is frustrated and explained in an illuminating way.

A note summarizes the importance of our reviewing the 'Deprivations' in the light of 'the inner divine man.' Our unit of consciousness (now free in space and time and the conditioning of the personality) is the nearest most of us will be able to get to the 'inner divine man' to begin with. The note says, we should cultivate the perpetual imagination—without self delusion—of 'I am without'; the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation 'I am without attributes.'

An immediate difficulty arises when we think about these 'Deprivations' and identify ourselves with them. This

note helps correct that attitude and see that we ourselves as freed units of consciousness, i.e., our inner divine selves, do not have these attributes. We are 'deprived' of them. We, our proper Selves, are never so conditioned; hence the injunction to meditate with the words 'I am without attributes.' To start with and to realize the truth of this can be somewhat frightening. However, if we succeed we have entered into a state of real freedom which can never again be lost completely. Yet somehow or other our real identity has not been lost although we then could not say what precisely we were. In other words we now, as 'inner divine Beings,' have broken the habitual identity in consciousness with our personalities. A note of reassurance runs, 'There is no risk of self-delusion if the personality is deliberately forgotten.'

Having achieved this initial stage of liberation we have to train our lower selves in the practice of the virtues, and HPB says that now there will be 'greater use' in practising them. Quoting *The Voice of the Silence*, the virtues (Paramitas) are i) Charity and love immortal; ii) Harmony in word and act; iii) Patience sweet; iv) Indifference to pleasure and pain; v) Dauntless energy; vi) Dhyana, whose golden gate once opened leads the Narjol (a saint or adept) towards the realm of Sat eternal and its ceaseless contemplation; vii) Prajna, the key to which makes of man a god, creating him a Bodhisattva. This is the end result of all meditation and spiritual development.

It may be a long time before most of us can achieve to a significant degree the sixth and seventh virtues but the first five have some immediate reality for us and their persistent practice certainly benefits us and our lives greatly; then all those with whom we associate, and our environment, benefit accordingly.

There are many references in the classical HPB literature to Hatha Yoga and mostly they are warnings against its practice. For example,

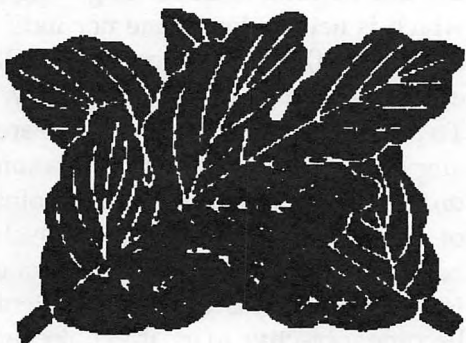


Pranayama...without the previous acquisition of or at least full understanding of the two higher senses, of which there are seven...pertains to the lower yoga [Hatha Yoga]. The *Hatha* so-called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raja Yoga. [SD I, 95 (orig. ed.), 121 (3rd ed.), 157 (4th ed.)]

Again the two highest tattvas were ignored by exoteric yoga philosophy and Hatha Yoga, but these two are the chief factors in Raja Yoga. No spiritual or intellectual phenomena of a high nature can take place without the Adi tattva (first Logos corresponding to Atma) and Anupadaka tattva (second Logos—corresponding to Buddhi). The other tattvas mentioned are Akasa (as Ether), Vayu (Air), Tejas (Fire), Apas (Water) and Prithivi (Earth). Note that akasa is ether and corresponds to mind, Tejas is luminosity in the atmosphere. Another warning 'the Hatha Yogi uses powers only on the material plane.' and then there is a dissertation on the use of will power which specifically states that it does not involve the suppression of breath [SD III, 503, CW XII, 616].

There is further instruction by HPB to her inner group (see end of SD III, also in *The Inner Group Teachings of H.P. Blavatsky* reconstructed by H.J. Spierenburg), most of it of an advanced and technical nature not touched on here.

—From *The Theosophist*, Dec. 1992, Adyar, India



THE THREE PRINCIPAL ASPECTS OF THE PATH TO SUPREME ENLIGHTENMENT

By Tsong Khapa (1357-1419)

Translated by Geshe Lhundup Sopa and Jeffrey Hopkins

Homage to the foremost holy lamas.

I will explain as well as I can

The essential meaning of all the Conqueror's scriptures,

The path praised by the excellent Conqueror Children,

The Port for the fortunate wishing liberation.

Whoever are not attached to the pleasures of mundane existence,

Whoever strive in order to make leisure and fortune worthwhile,

Whoever are inclined to the path pleasing the Conqueror Buddha,

Those fortunate ones should listen with a clear mind.

Without a complete thought definitely to leave cyclic existence

There is no way to stop seeking pleasurable effects in the ocean of existence.

Also, craving cyclic existence thoroughly binds the embodied.

Therefore, in the beginning determination to leave cyclic existence should be sought.

Leisure and fortune are difficult to find

And life has no duration,

Through familiarity with this,

Emphasis on the appearances of this life is reversed.

If you think again and again about deeds

And their inevitable effects and the sufferings of cyclic existence,

The emphasis on the appearances Of future lives will be reversed.

If, having meditated thus, you do not generate admiration

Even for an instant for the prosperity of cyclic existence

And if an attitude seeking liberation arises day and night,

Then the thought definitely to leave cyclic existence has been generated.

Also, if this thought definitely to leave cyclic existence

Is not conjoined with generation of a complete aspiration to highest enlightenment,

It does not become a cause of the marvelous bliss of unsurpassed enlightenment.

Thus, the intelligent should generate the supreme altruistic intention to become enlightened.

(All ordinary beings) are carried by the continuum of the four powerful currents,

Are tied with the tight bonds of actions difficult to oppose,

Have entered into the iron cage of apprehending self (inherent existence),

Are completely beclouded with the thick darkness of ignorance,

Are born into cyclic existence limitlessly, and in their births

Are tortured ceaselessly by the three sufferings.

Thinking thus of the condition of mothers who have come to such a state,

Generate the supreme altruistic intention to become enlightened.

If you do not have the wisdom realizing the way things are,

Even though you have developed the thought definitely to leave cyclic existence and the altruistic intention,

The root of cyclic existence cannot be cut.

Therefore work at the means of realizing dependent-arising.

Whoever, seeing the cause and effect of all phenomena

Of cyclic existence and nirvana as infallible,

Thoroughly destroys the mode of misapprehension of those objects (as inherently existent)

Has entered on a path thus pleasing to Buddha.

As long as the two, realization of appearances—the infallibility of dependent-arising—

And the realization of emptiness—the non-assertion (of inherent existence)—

Seem to be separate, there is still no realization

Of the thought of Shakyamuni Buddha.

When (the two realizations exist) simultaneously without alternation

And when from only seeing dependent-arising as infallible,

Definite knowledge entirely destroys the mode of apprehension

(of the conception of inherent existence),

Then the analysis of the view (of reality) is complete.

Further, the extreme of (inherent) existence is excluded (by knowledge of the nature) of appearance (existing only as nominal designations)

And the extreme of (total) non-existence is excluded (by knowledge of the nature) of emptiness

(as the absence of inherent existence and not the absence of nominal existence).

If within emptiness the appearance of cause and effect is known,

You will not be captivated by extreme views.

When you have realized this just as they are

The essentials of the three principal aspects of the path,

Resort to solitude and generate the power of effort.

Accomplish quickly your final aim, my child.



Diagram of Meditation

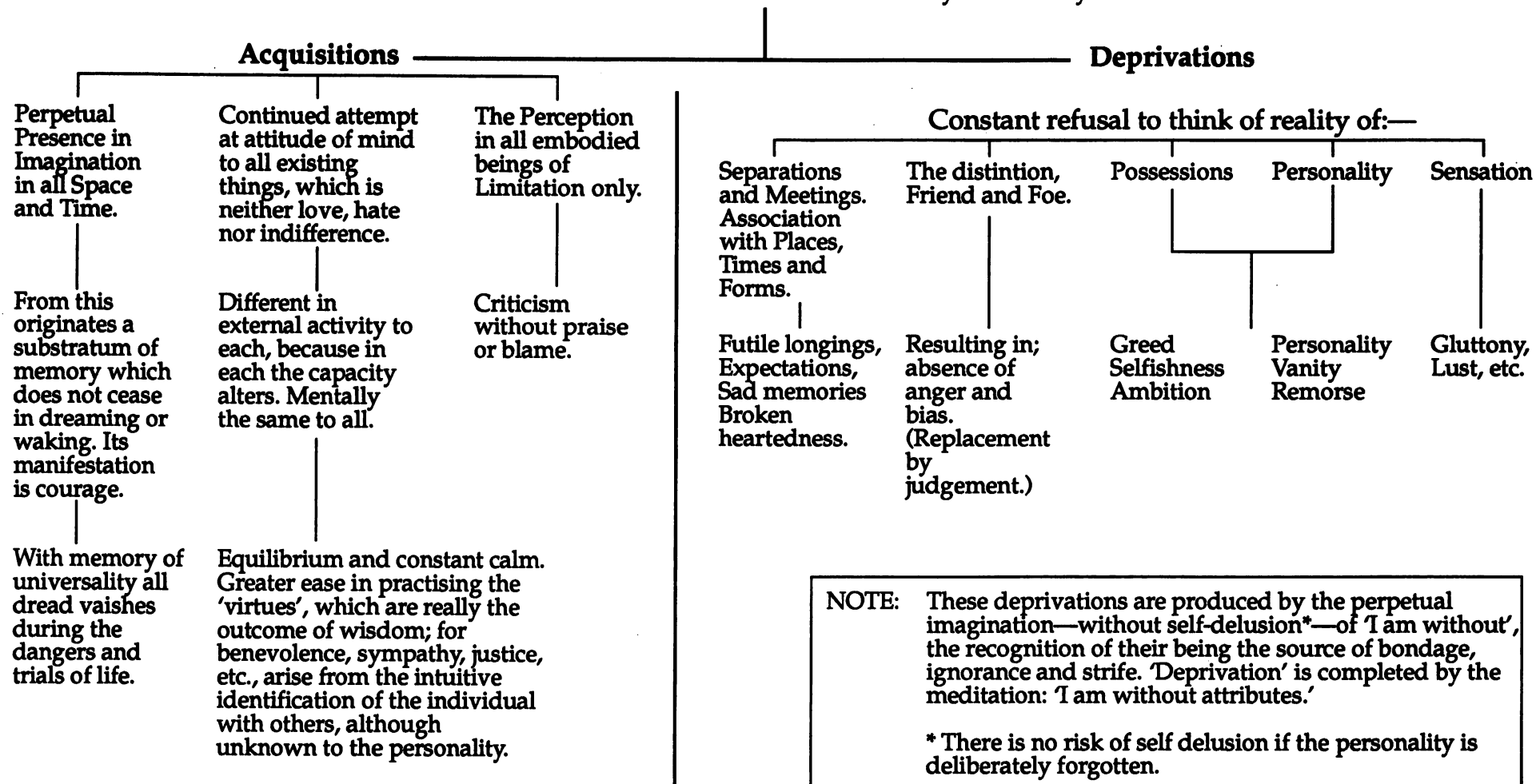
Dictated by H.P. Blavatsky to E.T. Sturdy in London 1987-88

First conceive of UNITY by Expansion in Space and Infinite in Time.

(Either with or without self-identification)

Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must be moulded by:—



NOTE: Acquisition is completed by the conception 'I am Space and Time.' Beyond that... (It cannot be said).

GENERAL NOTE: All the passions and virtues interblend with each other. Therefore the Diagram gives only general hints.

COINCIDENCES

F. G. Plummer

Col. Frederick Gordon Plummer was Chief Geographer in the administration of President Teddy Roosevelt, actually the first and earliest official 'environmentalist'. He was L. Gordon Plummer's father, and his official office was in Washington D.C. though he was often at Point Loma, California.

—Ed.

In 1881 while I was a clerk and junior salesman with a large wholesale house on Worth Street, near Broadway, New York, the concern purchased a large Terwilliger safe which was of a dull silver color. After it was placed in the office on the second floor, and before the safe salesman had arrived to explain to the cashier about the combination, I thoughtlessly turned the disk back and forth several times. The tumblers became unhinged and when the bolt fell in the groove I turned the handle and opened the door. The cashier was much disgusted, and when the salesman arrived he told him the safe was no good as it could be opened so easily. He promptly offered to place any amount of money in the safe and lock it, and if I could open it again the money would be mine. I never got the money and the safe was accepted.

Later, when I knew the combination, it was only with the utmost care that the numbers had to be set off in order to open the safe.

At this same office there was a desk which had a very thin crack in the top, in which the owner had a habit of sticking one of his business cards when engrossed in conversation with a customer. The morning after witnessing a sleight-of-hand performance by Herrman, in which he threw cards all over the audience, I picked up one of the business cards and threw it in to the air. It sailed in a circle about fifteen feet in diameter and fell with one corner in this crack. There were three salesmen present who witnessed the event, and many more were called to look at the card which was left where it fell.

On the night of August 8th and 9th, 1887, I slept, or tried to sleep, on a steep talus slope several thousand feet above

the timber line on the southeast side of Mount Tacoma. The following morning, before leaving the spot, which was quite dangerous, I wrote a memorandum of the event and placed it in an inverted salmon can under a cairn of rocks.

Ten years after, to the exact day, namely, on August 8th, 1897, this can and its contents were discovered by some climbers, and the figures 1887 being partly obliterated or indistinct, these people thought it was 1897 and concluded that I must be on the mountain on that date, but were unable to discover if this were true. On their return to the city of Tacoma a member of the party called at my office and inquired regarding the matter and I told the facts—that the date inscribed was 1887.

Although this is a remarkable coincidence, its probability is somewhat increased by the fact that nearly all of the high alpine work is in the months of July, August, and September. The chance of discovery on a given day in that season was perhaps one in 910. Climate would add to the chance, that is, make it more unlikely, but this element in the problem cannot be stated definitely. The chance that August 8th, 1887, would be a safe day to attempt the ascent of the mountain might be one in two, or two in one. This would make the chance about one in 1500.

In the year 1907, at Washington, D.C., I went to the Raleigh Hotel and sent up my card to Mrs. G—H—, my cousin, who with her husband was visiting that city. In a few moments a lady approached me and said that she was Mrs. G—H—: I told her that she was no the Mrs. G—H— that I was looking for and she said that I was the Mr. F—that she was expecting. After explanations had been exchanged, it appeared that there were two G—H—'s with their wives, stopping there at the same time and both had friends in the city by the name of Mr. F—.

In August, 1899, it became necessary for me to make a trip to Crater Lake, on the northwest side of Mount Tacoma, Washington, and I was ac-

companied by a party of four men, including the cook and the packer. We left Tacoma by rail to Wildeson in the afternoon, on the last train for the day, and the only train which carries passengers; and after spending the night at Wilkeson we started early the next morning, by saddle and pack animals, for a trail journey of about 25 miles. I had deeply regretted that this trip could not be delayed one day and wished that I had a copy of the *Tacoma Daily Ledger*, published the day after we left, as it would contain some detailed information which was desired on some business matters, and which would be too expensive to telegraph. When my party had reached a point some twenty miles distant without finding any signs that any other person or animals had preceded us on the trail, and while I was walking in the lead, I picked up from the center of the trail a copy of the *Tacoma Daily Ledger* for that date. The find was so astonishing that I put the paper in my pocket without showing to other member of the party, and frequently looked at it when not perceived by them to make sure of the date, and to read the information which it contained. When we made camp that afternoon, I placed the paper where Mr. X—, my assistant, would find it, after writing —. the initiates of our chief, on the paper. He also was so astonished that he passed it on and all the party discussed the incident for several hours.

This remarkable occurrence was partly explained a couple of years later when I was telling the story to a party of Forest Service employees, and a ranger informed me that he had placed the paper on the trail. He had passed the Ledger office at 2 a.m. when the papers were coming off the press and secured the copy. Then he took an empty log train to Orting, and thence went on a logging camp where he had left his saddle horse. He then took a trail of which I did not know, crossing our trail at the point where he left the

continued on page 26

HELEN TODD

Helen has gone Home to rest after a long life of nearly 94 years. My wife Carmen and I were at the rest home to see her the day before. Her eyes were closed. She was resting peacefully, and we said good-bye.

Hers was not an outwardly eventful life, but one, it seems, of inner growth and wise expression mainly through essential literary activity which she loved. It was in December of 1901 that Helen as a child of two came to Point Loma from Liverpool, England, with her parent's her elder brother and three sisters. It became their home for many years, except for the father who died some two years after arrival. After their education there they were all engaged in the teaching work at the School and offices at Headquarters until WW II came and the T.S. then moved its headquarters to Covina, California.

Helen's active literary work became known when G. de Purucker became Leader of the T.S. (Point Loma) in July 1929. (Helen's sister Elsie Savage then became G. de P.'s private secretary and remained such until September 1942 when G. de P. died very suddenly. In 1944 during the war she went to England and married Harry Benjamin. See *Eclectic*, No. 66, Nov.-Dec. 1981). In September of 1932 the official international headquarters of the Point Loma Theosophical Society moved to Oakley House, England. Only a few of the staff members accompanied G. de P., Helen and Elsie among them. The Headquarters remained there for the next 13 months. The reason for the temporary transfer, explained G. de P. in his 13th General Letter to the membership was "For the purpose of undertaking certain needed literary work which I can do best in Europe, and also for intensive theosophical propaganda in European countries." After most successful work in England, Sweden, Germany and Holland, G. de P. and staff returned

to Point Loma in October 1933 (as reported in pages of *The Theosophical Forum*, those years.)

During that time at Oakley House Helen became G. de P.'s literary assistant, busily engaged in helping in the preparation of the volumes titled *The Esoteric Tradition*. These were based on two lengthy series of lectures broadcast over radio by remote control from Point Loma in 1927 and 1928 and published in *The Theosophical Path* and *The Theosophical Forum*. G. de P. wrote of this publication: "Nothing in either volume is the offspring of his own brain. His position in this respect is precisely identical with that of every Theosophical writer who is a true Theosophist at heart and who knows what he writes about: *Iti maya srutam — Thus have I heard*. I pass on what has been given to me and in the manner in which I have received it. Not otherwise."

G. de P. in "To the Reader" expresses his appreciation to those who helped with devotion and enthusiasm in the volumes' production." And he adds: "The writing of these volumes has not been an easy task... foremost among which has been the lack of leisure-hours to devote to it. Dictation proceeded from the first page to the last in a hurry and often at high speed in order to produce this work within a reasonable time."

When Point Loma Publications was incorporated at the beginning of 1971 by its President, Iverson L. Harris, Helen was one of the eight founding members; and she and the undersigned became editors of the immediately launched *Eclectic Theosophist*. Waning ill health forced Helen to retire some ten years ago, but her deeply reflective articles have appeared in its pages and been an inspiration to many. She was also a valued contributor to her sister Elsie's vibrant Corresponding Fellows Lodge (CFL) *Bulletin* in England in its 246 issues. Her last years before moving to a retirement rest-home in San Diego, were in San Clemente, California, and she attended PLP Board meetings regularly. Before that she and her

husband Lester Todd, whom she married in 1945, lived in San Francisco until Lester died there.

And so a life of quiet growth and inner reflection and activity has ended for this time — *Gaudet in astris*, she rejoices among the stars. Thinking of Helen a few lines I wrote some years ago again come to mind. We'll let them speak here without further word-interruption. Titled "Soul-Rise", they began:

"Heart of the sweet world,
Soul of the Sun,
I worship the wonder
That never is done."

"I was out for my early morning run-walk this mid-winter day. The noises of the world had not yet taken over. I thought of my quiet childhood, and a song we used to sing came to me: "The rosy dawn...sweeps o'er the mountainside." And indeed "the rosy-fingered dawn" touched the circle of the world around me. Then I walked up a hill and the indigo Cuyamaca mountains lay quiet, immovable against the calm background of sky across the bay and city. Somehow from long ago the up-cry of Kenneth Morris came to me . . . "Soul of the Sun". And the Great Orb thrust through the pale morning and all else disappeared before its effulgence. Out of the very heart of the reclining Cuyamaca it burned and glowed and for a moment "wie eine einzige Sonne die ganze Welt erleuchtet..." -The whole world was illuminated.

"So, strangely it seems we reach the mighty Light of Death. We speak of sun-rise but it is the revolving earth that turns and reaches for the sun. We speak of Death coming: it is the soul revolving toward it, leaving quietly the reclining form and body and entering Death's resplendence. It is soul-rise, becoming again for a while one with That which is always shining. The Night is over. We have left behind all that is lesser: the water of the bay, the offices and buildings of the city, the mountains, the very sky, all goes before the fire and blaze and light of the Sun. Soul-rise."—W.E.S.



BOOK REVIEWS



THE SECRET DOCTRINE,
BY H. P. BLAVATSKY,

Quest Theosophical Heritage Classics edition, 1993, Theosophical Publishing House, Wheaton, Illinois, 3 vols., \$35.00.

After my less than enthusiastic review of the Quest Centenary edition of *The Voice of the Silence* (Fall 1992 *Eclectic*) I am very happy to be able to unreservedly commend Theosophical Publishing House on their Quest Theosophical Heritage Classics paperback edition of *The Secret Doctrine*. The publication of Boris de Zirkoff's definitive edition of *The Secret Doctrine* in 1978-79 in the H. P. Blavatsky Collected Writings series was a landmark in Theosophical publishing. But since it was only available in hardback, the large paperback-buying public missed out on the benefit of Boris's meticulous editorial scholarship. Now, for the first time, Boris's landmark edition is available in paperback, and in a beautifully bound, slipcased edition. This handsome set, prominently featuring the Quest Theosophical Heritage Classics logo on the spine, and printed on better paper than the original 1978-79 edition, is a photographic reprint of that edition which was painstakingly set up in lead type at Theosophical Publishing House, Adyar. The print thus does not look perfect, but the only option was to reset the entire text using modern phototypesetting equipment, which almost certainly would have introduced new typographical errors, inevitable in a book of this complexity and magnitude. So T.P.H. Wheaton made the best choice it could.

This edition incorporates a number of corrections of typographical errors which were in the 1978-79 edition. Among these only about six significantly affect the meaning, here listed for those having that earlier edition:

vol. I, p. 321, restore missing words "good reasons" where footnote continues; vol. II, p. 17, verse 16, line 5, "in their joint effects" should be "efforts"; p. 109, line 9, "nursling of either" should be "ether"; p. 271, verse 41, line 2, "Then bred monsters" should be "They bred monsters"; p. 432, restore missing bottom line "of these constellations"; p. 702, first footnote, fourth line, restore missing word "never" in "if we have never been trained".

This edition also incorporates some corrections of Sanskrit words, the most significant of which are: ālaya for the incorrect alaya, parinishpanna for the incorrect paranishpanna, and parinirvāna for the incorrect paranirvāna. Some persons may question these corrections. They should recall what C. W. Leadbeater notes in his autobiographical *How Theosophy Came to Me*, that H. P. Blavatsky "did not know Sanskrit, and many of the difficulties of our Theosophical terminology arise from the fact that in those days she would describe what she saw or knew, and then ask any Indian who happened to be near what was the Sanskrit name for it..." (3rd ed., 1967, p. 72). I invite persons with such questions to learn just the devānagāri script. This can be done easily and with minimal effort in one or two months by learning one or two letters per day. Then I can supply photocopies of page after page of original Sanskrit texts containing these terms, primarily Yōgachara Buddhist works, and one can see for oneself what the correct spelling is. The correction anupāpādaka for the incorrect anupadaka falls in a different category. So far as I can now trace it, the term anupāpādaka first appears in an article by B. H. Hodgson in *Asiatic Researches*, vol. 16, 1828, on p. 440 (later printed in book form). It was from there copied incorrectly as anupādaka in Emil Schlagintweit's 1863

Buddhism in Tibet (p. 51), the source of that incorrect spelling in *The Secret Doctrine*. Monier-Williams apparently accepted anupapādaka into his Sankskrit-English Dictionary from Hodgson. However, the spellings found throughout the Buddhist Sanskrit texts, most of which were not published then, are aupapāduka and upapāduka.

Although this is a review of the new edition, and not of *The Secret Doctrine* itself (which first came out in 1888), given the embarrassing fact that only a minority of Theosophists have read this book, a few comments on it may be useful. One can hardly be a Theosophist and not know of reincarnation, karma, the seven principles of a human being, the seven planes of existence, and the oneness of all life as the basis of true brotherhood. These teachings are indeed revolutionary, but reading *The Secret Doctrine* is more radically revolutionary. You can retain the world-view you grew up with, be it Christian, Hindu, or modern scientific, as many Theosophists do, and still accept the above-named teachings. But *The Secret Doctrine* will radically alter your world-view forever. Your horizons are expanded so much that what once seemed complete and satisfactory is now seen to be only a piece in a larger picture. The latest scientific discoveries are now seen against a perspective that peoples of the past had cultivated spiritual science which sought and utilized the noumena behind the physical phenomena. The widely accepted thought that our society is the most advanced in the history of the world, a history which goes back only to primitive cave men some four thousand years ago, is seen as a modern conceit. The highly touted discovery of "Lucy," a four million year old human, is now seen as just one more piece in a puzzle extending back eighteen million years. All of

history is flipped around: ancient civilizations are no longer seen as the first attempts toward society by people just emerging from the stone age, but are seen to be the degenerating remnants of older civilizations now lost to view. Ancient religions are not the speculations of groping infant humanity, but are the more or less altered fragments of the once universally diffused Wisdom-Religion. Now everywhere you turn, things are radically different, and you can never go back to seeing things the way you did before. So if you are one of the silent majority who have not yet read *The Secret Doctrine*, seize this opportunity to obtain Boris de Zirkoff's definitive edition in an inexpensive paperback, and read it!

—David Reigle



AND OF BOOKS...

AND IN PREPARATION:

ON THE GnosticS OF H. P. BLAVATSKY

The editor/compiler/annotator H.J. Spierenburg, writes of this new book in preparation: "I have the plan of H.P. Blavatsky On The Gnosics ready. The first chapter is all that H.P.B said on the so-called *Corpus Hermeticum*. The second chapter all she said on the *Essense* and *Therapeutes*. The third chapter all she said on the *Nazarenes*. Then comes that so-called Christian Gnosis: the Ophites, Simon that Magician, etc., etc. When she says, for instance, 'Epiphanius has said this and that', in a note one will find the English text of Epiphanius, etc., etc. I have now at home all her sources: the church-fathers, the *Codex Nazaraeus*, etc."

Point Loma Publications has now already received the first 50 pages. (see p. for a quote)

And into Dutch

We also note with interest that Gordon Plummer's book *The way to the Mysteries*, sub-titled "Insights in the Seven Jewels of Wisdom" is being translated into Dutch and appearing currently in their *Theosophisch Forum*, issued by the Theosophical Society, Centrale leden administratie, Hortensiastraat 20, 2906 CR Capelle a/d IJssel.



Translated into Russian

From Guido Trepsa, Publishing House *Ligatma*, Elizabetes str. 21a-18, LV 1010 Riga, Latvia, we have received word that their translation of *The Mahatma Letters*, despite some publishing difficulties is proceeding. Our best wished to the fine effort in Latvia.

HELENA PETROVNA BLAVATSKY: A GENIUS CHANGES THE WORLD

Among the several excellent books on Blavatsky that have appeared recently, here is another, this one published by Verlag Esoterische Philosophie GmbH, Hannover, Germany. Purportedly based on a book issued many years ago (1921) by the Aryan Theosophical Press, Point Loma, California, it has much added material and is hard cover, beautifully bound with a colored cover picture of H.P. B. The original Point Loma book leads with an address by Katherine Tingley given by her in Isis Theater, San Diego, followed by articles by W.Q. Judge and by some of her old pupils then living at the PL Headquarters, and also many others both resident then at Point Loma and other parts of the world. (The important article by Iverson L. Harris, Sr. "A Refutation of Slanders against the Foundress of the Theosophical Society" is omitted.) The new material includes more than 60 valuable pictures documents printed on chlorine-free bleached art paper, as well as articles by Bärbel Ackermann and Hermann Knoblauch, and Foreword by the latter; also translated are the two lectures given by G. de Purucker in 1931 at Visingsö, Sweden, "The Exoteric H.P. Blavatsky" and "The Esoteric H.P. Blavatsky".

Those interested should write to: Die Theosophische Gesellschaft (Point Loma — Covina), Godekeweg 8, 30419 Hannover, Germany.

AND OF MAGAZINES...

THEOSOFISCH FORUM

Issued by Het Theosophisch Genootschap (The Theosophical Society)

Hortenstastraat 20, 2906 CR Capelle aan de IJssel, Holland, the January-March 1993, No. 57, concludes the translation into Dutch which it had been carrying for several issues, of Gordon Plummer's *From Atom to Kosmos* with its final chapter "The Masters of Wisdom and Their Work". It also has articles by E. W. Tillema (William Quan Judge); W.M. Schmit (The Occult Dynamics of True Brotherhood); and H.A. Kruijtbosch (The dead Sea Scrolls of Qumran").

INFORMATIONSBLETT UBER THEOSOPHIE IN DEUTSCHLAND

This Information Booklet of the Theosophical Societies and groups in Germany is No. 25, May-September 1993, compiled and edited by Helga Rex (Gruneburgweg 106, 6000 Frankfurt am Main 1). It is 32 pages, giving names and addresses, of "contact persons" in numerous cities, their address for meetings name of the magazine they publish, etc., is like a tour of Theosophyland in Germany.

QUESTION/ANSWER

R.V.-D., Caracas, Venezuela

I am a serious student of Theosophy and would like to know more about the processes called the Rounds and Races, especially how the life-wave goes from Globe C to D, and after a stay there on to Globe E.

L.G. Plummer:

Perhaps it is best to get an over-all picture on this technical subject that applies to our human stay upon any Globe of our Earth-chain. One complete passage of the life-waves through all the Globes, that is from Globe A to Globe G, is called a Round. Because we have made the passage through the Globes three times, we are now on the Fourth Round, and at present occupy the Fourth Globe D.

Now, the stay on any Globe consists of seven long periods of time known as the Sub-races. We are now well into the Fifth Root-Race and experiencing the cycle of its Fourth Sub-Race, but we are not yet quite at the Fourth Sub-Race midpoint. This means, in the theosophical over-all picture that there

are very difficult times ahead for the human race as we approach and pass that midpoint. Once, however, this midpoint is passed we shall be on the Ascending Arc portion of the Fifth Root-Race, and at that distant time we may look for a greater influx of spirituality now so sorely needed.

Once this Fifth Root-Race has been completed, we go on to the Sixth, then to the Seventh Root-Race. Then our sojourn on Globe D will come to an end, and Humanity will be ready to move on to Globe E. The passage from Globe D to Globe E is basically identical to the experiences related to the Root-Races with their Sub-Races, concluding with the passage from one Globe to the next.

The simple analogy of our schools may be helpful. Imagine that the various grades in a School represent the Globes of a Planetary Chain. For this purpose let us call the first Grade, A; the second Grade, B; the third, C; and so on to the seventh Grade which will be called G. Let us suppose we can observe a class in the fourth Grade. A certain number of months in each Grade are

required so that the students may learn all that that particular Grade can teach them. The School closes for a while, and after a summer vacation the students find themselves in one Grade higher, that is, in the fifth Grade represented by the letter E. The same process had taken place in the earlier grades, from the third Grade C into the fourth, D.

Apply the analogy to the process of going through the Root-Races and their Sub-Races, and to all the Globes of the Earth-Chain. We see then that after the conclusion of the Seventh Root-Race on any Globe all the monads of the various kingdoms of Nature (for they are all involved in the process) pass through a period of rest, a vacation if you will, and waken naturally upon the next Globe.

All these processes take millions of years. One Root-Race lasts for about nine million years, and, counting other factors that enter the picture, the time required for the passage of all the classes of Monads through all the Root-Races, we come to a figure approximating 72 million years.

ITEMS OF INTEREST

CORRECTION

As readers will have noted, the article titled "Vedanta Texts in English Translation" on p. 24 of the last *Eclectic Theosophist* (Summer 1993) should have been titled "Vedic Texts in English Translation." This article is the introduction from a 32-page booklet titled "Vedic Texts: English Translations of the Samhitās, Brāhmanas, Aranyakas, and Upanisads," the second in a series of Eastern School Bibliographic Guides (the first, "Sanskrit Language Study," was reviewed in the Spring 1993 *Eclectic*). Also, the address from which one can obtain this booklet, given at the end of the article, should have been: Eastern School Press, 3185 Boyd Rd., Cotopaxi, CO 81223, price \$3.00.

MEETING OF WORLD RELIGIONS LEADS TO ETHICS RULES

The following is reprinted from the *Los Angeles Times*, Sunday, September 5, 1993, with their permission. As articles are available for the *Eclectic* we will have the reports from members of the various Theosophical organizations. All representatives met harmoniously at the Parliament. —Ed.

MEETING OF WORLD RELIGIONS LEADS TO ETHICS RULES

Chicago - Warning that the world is in the throes of economic, environmental and political crises, representatives of the world's religions signed an unprecedented declaration of glo-

bal ethics Saturday to guide human behavior into the new millennium.

The draft document issued at the Parliament of the World's Religions marked the first time in history that representatives of all the world's religions—Buddhism, Christianity, Hinduism, Islam, Judaism and 120 other religious groups—reached common ground on ethical behavior.

Among the leading religious figures who signed the document were the Dalai Lama, leader of Tibetan Buddhism, Roman Catholic Cardinal Joseph Bernardin of Chicago, and the Rev. Wesley Ariarajah, deputy general secretary in Geneva of the World Council of Churches, which represents most major Protestant denominations.



Parliament leaders on Saturday, however, stressed that the declaration was subject to change and must be considered an "initial" draft. That was a concession to delegates who protested during closed meetings that the declaration failed to take into account what David Ramage, chairman of the parliament board, called "hurts about which they care passionately." [Ed. note - at a meeting on October 1, 1993 in Pasadena, Grace Knoche, Leader, Theosophical Society - Pasadena, indicated that she and Radia Burnier, President, Theosophical Society - Adyar, were the only Theosophists to attend these Global Ethic sessions; Grace Knoche indicated that the document was too dogmatic in its present form and refused to sign.]

Ramage said others complained that the document needed to be "less Western." He declined to elaborate, but it was believed to be a reference to racial and ethnic conflicts in the world.

Ramage said he believed that all but a handful of the parliament's 250 members would sign the final document.

The declaration calls on people to live by a rule that respects all life, individuality and diversity so that every person is treated humanely. It condemns sexual discrimination and "limitless exploitation" of the environment and forsakes violence as a means of settling differences.

At the same time, it exhorts religions in whose name wars and atrocities have been committed to dismantle "mutual arrogance, mistrust, prejudice...and hostility."

The agreement was due in part to the statement's deft drafting drawing on common ethical teaching while avoiding specific difference that could incite opposition. For example, nowhere in the document is the word "God" mentioned because to do so would exclude Buddhists, who do not believe in a divine being. Nor is there any direct mention of the population explosion or Catholic insistence on prohibiting artificial birth control.

Primarily authored by famed Swiss

Roman Catholic theologian Hans Kung and refined over a three-year period, the document contains striking, sometimes apocalyptic language, warning that unless humans are guided by an overarching global ethic, the future of the planet and the human race will be bleak.

"We have here a minimum ethic which, I believe, is necessary for the survival of this earth," Kung told reporters.

The signing was a highlight of the parliament, the second such gathering in 100 years, which drew 6,000 delegates. This year's event attracted not only the major world religions, but various sects and neo-pagans, including goddess worshipers and witches.

Priests in Roman collars talked with saffron-robed Buddhist monks, and Rastafarians engaged in animated discussions with turbaned Sikhs. The hotel was filled with a cacophony of sounds, from Christian Orthodox gregorian chants to the otherworldly strains of Hindu sacred music. On one night, followers of the neo-pagan Wicca religion performed a full moon ritual in nearby Grant Park.

In signing the global declaration, delegates were personally endorsing the document, their actions were not binding on their religious bodies. Nonetheless, participants hoped that the number, religious diversity and "moral credibility" of those signing would lead to formal institutional recognition.

At this point the matter of (institutional) endorsement is less important than whether this document, captures people's imagination," said Father Thomas A. Baima, director of the Chicago archdiocese's Office for Ecumenical and Inter-religious Affairs. Balman, a member of the parliament's board of trustees, noted that representatives from the Vatican and the National Conference of Catholic Bishops were present and had made "very favorable" comments about the document.

The Dalai Lama, the spiritual and temporal leader of 6 million Tibetans, on Friday described the signing as a

"historical event."

The parliament was not without controversy. The presence of the neo-pagans prompted the Greek Orthodox Diocese of Chicago to abruptly pull out, saying it did not want to participate because Black Muslim leader Louis Farrakhan of the Nation of Islam spoke at the gathering. The ADL said Farrakhan "continues to espouse and promote classic anti-Semitic notions of Jewish domination and control."

None of the Jewish groups at the parliament signed the document Saturday. In not signing the declaration, Jewish leaders were protesting Farrakhan's presence, not quarreling with the document's content, they said.

Farrakhan at a news conference criticized the ADLs withdrawal and said "we have not even bloodied a nose of one Jew or has a Jew bloodied one of our noses."

The declaration comes at a time when religious, scientific, political and environmental leaders are talking of a "paradigm shift" toward the development of a "global consciousness"-the realization that all things are interconnected.

"we have to answer questions that Jesus or Moses never thought about," Kung said. "we are at a transformation of consciousness with regard to nature. Nobody thinks anymore as we thought 30 years ago."

One leading participant said he was surprised to find agreement on upward of 20 ethical principles.

"It is a statement of ethics, not creeds," said Kung, who in 1979 was censured by the Vatican for challenging church doctrines. "We have to live together in spite of different creeds."

"On the basis of personal experience and the burdensome history of our planet," the global ethics statement explains, "we have learned that a better global order cannot be created or enforced by laws, prescriptions and conventions alone...The minds and hearts of women and men must be addressed."

The parliament stressed that the declaration does not advocate a single

ideology or the domination of one religion over others.

Among the pressing concerns of the 20th Century unknown to ancient sages and religious figures are global environmental problems, from ozone depletion and deforestation to climate change and the loss of biological diversity.

One delegate, Gerald O. Barney, who led a team that produced a disturbing 1980 report on worldwide environmental distress for then-President Jimmy Carter, questioned whether religion was up to the task.

"I must tell you honestly," Barney told delegates a week before they signed the ethics statement, "that many people now wonder if any of our faith traditions have the wisdom we need for the future... Many feel that our faith traditions have become a very central part of the human problem.

In drafting the statement, the authors clearly admitted the failings and shortcomings of religions.

"Time and again we see leaders and members of religions incite aggression, fanaticism, hate and xenophobia—even inspire and legitimate violent and bloody conflicts," the declaration said, "Religion often is misused for purely power-political goals, including war. We are filled with disgust."

It also condemns sexual exploitation and sexual discrimination "as one of the worst forms of human degradation. We have the duty to resist wherever the domination of one sex over the other is preached—even in the name of religious conviction," the statement says.

Despite religious shortcomings and failings, the declaration affirms the religious wisdom of the age and holds that much can be learned from it and applied to modern circumstances.

KROTONA SCHOOL OF THEOSOPHY

The fall 1993 term opens September 25th with an illustrated slide lecture by Dr. Elinor Gabon, "Re-Emergence of the Goddess" which portrays "a new Spiritual consciousness with several

aspects". This "does not mean a return to the Old Religion, but is a symbol of the healing that is necessary for our survival...: Other features include lecture sessions by Dr. C.V. Agarwal on *The Path of Self-Discovery*; by Hein and Joan van Beusekom on *Therapeutic Touch*; Dr. Robert and Gracia Fay Ellwood on *Near Death Experiences*; Shirley Nicholson on *Ancient Wisdom—Modern Insight*; Michael D. Calabria on *The Wisdom of Ancient Egypt*; and Dorothy Abbenhouse on *Discovering the Center Quiet Within*.

THE CHANGING FACE OF THE T.S. IN AUSTRALIA

This is the title of an important article in *Theosophy in Australia* (Dec. 1992, No. 694). We quote: "Next year will see the culmination of a process which has been taking shape over a period of three years. The main feature is the election of a National President instead of a General Secretary... The aim is to have a principal officer who can devote the whole of her/his energy to matters concerned with the promotion of Theosophy by being relieved of purely administrative and secretarial functions. The National President will be able to spend more time visiting the Lodges and seeing to their needs and hopefully devising new programs for the promotion of Theosophy throughout Australia..."

Joy Mills, for many years Director of the Krotona Institute, School of Theosophy, California, was elected to hold the new position of National President, taking office at the Convention in January of this year 1993. She has an article in the December issue, "Our Work Together". Mr. Pedro Oliveira, International Secretary of the T.S. (Adyar), was the guest speaker at the Annual Convention held 16-23 January, 1993, at the University of Queensland, St. Lucia Qld.

THE THEOSOPHICAL SOCIETY IN NEW ZEALAND (WITH 16 LODGES)

Its December 1992 issue of *Theosophy* has articles by Michael Gomes: "Press Coverage of H.P.B.'s Death, 1891"; and

Part 2 of "A Maori World View" by George Perekowhai. The June 1993 issue (with a beautiful cover picture of Maitreya Buddha by Gavin Laurie) has "The Unconscious, Sub-Conscious and the Super-Conscious" by Jack G. Patterson; "The Key to Theosophy: An Introduction to its Study" by Ianthe H. Hoskins; and other interesting articles.

MISSION '93

The full title is "Mission '93: Leadership, Lip Service, or Apathy". It is by Pervin Mistry, and fills nearly the whole of *The Canadian Theosophist*, Sept.-Oct. 1993. Mrs. Pervin is a long-time student of both Theosophy and of the Zoroastrian religion and philosophy, which so closely agrees with the eternal wisdom expressed by Theosophy. (Those interested should write to: The Theosophical Society in Canada, R.R. #3, Burk's Falls, Ontario, POA 1C0, Canada.)

THE AMERICAN THEOSOPHIST

The July-August 1993 issue gives pictures of the new President, John Algeo, of the TS in America, and of the 8 members of the Board of Directors, Willamay Pym, Fernando de Torrijos, Timothy Bo Boyd, John Kunz, Betty Bland, Amy Furnans, Bing Escudero, and Roger Gemme. Dr. Algeo writes on "Hierarchy and Network: The Patterns of Cosmic Order." He begins his article: "Hierarchies and networks are two kinds of order. The purpose of the involutionary-evolutionary journey that H.P. Blavatsky calls the "Cycle of Necessity" is to convert chaos into order. Chaos is a random, jumbled, unconnected state of affairs. Order is connectedness. But there are just these two patterns for connecting things: hierarchy and networks."

In the same issue Dmitry Popov, Chairman of the Russian Theosophical Society, Vostochnaya Street, 4, Room 224, Moscow 109280, Russia) continues, with Part II: "The Russian Theosophical Society: From Tsarish Times to the Present (translated by Aida Tulsakaya).

DUAL GLOBES OF A PLANETARY CHAIN? AND OTHER ITEMS

Sometimes items appear in the news or scientific magazines that are interesting for theosophical students to note. Pluto, 1,500 miles in diameter, rotates once every six earth days. Its 'moon,' Charon, 750 miles in diameter. They are only 12,000 miles apart, and are considered a double planetary system. Our moon orbits the earth, and appears to rise and set. Neither Pluto nor Charon orbits the other, as a moon center of gravity. They always appear at the same place in the sky from one another. We might consider this as the first evidence of dual globes of a planetary chain on the same plane, like globes C and E of a planet, except for some additional information. The two are made of materials so different that they are assumed to have formed in different parts of the solar system and later trapped by one another in a gravitational embrace.

BOOK ILLUSTRATION AND A CAD COMPUTER PROGRAM

Gordon Plummer's next book, *Three Steps to Infinity* nearing completion contains a number of illustrations involving the Platonic solids, many similar to those in his previous books. Work to plot the illustrations in three dimensions and then set them up using a CAD program on the computer is now in progress. [Thanks to the computer expertise of PLP Board Member, Eldon Tucker!] Gordon's entire 'lesser maze' is constructed around a cube with points at (+1,+1,+1), rotated to an easy-to-view angle, then various portions hidden or displayed for creating each illustration.

CO-OPERATIVE COMPUTER NETWORK

A theosophical group is now active on the Internet, [Eldon Tucker is active on this also] a cooperative computer network that spans the globe and ties together perhaps millions of computers. The mailing list *theos-l@char.vnet.net* is being used. To subscribe, send an email message to *listserv@char.vnet.net* with the text of the message saying

subscribe theos-l Your Name further information can be obtained from *jem@char.vnet.net*. [was that enough computer jargon for you?]

Computerizing "The Secret Doctrine" and other Theosophical Works.

[Eldon Tucker started the "Secret Doctrine" project in 1990, and now with the dedication of workers around the world will see it completed.] This summer Vic Hao Chin, President, Theosophical Society, Phillipines was in Los Angeles, CA visiting Dr. Caren Elin (also known as Carey Williams, author and lecturer), who had spent time in the Phillipines and for a number of years was a contributing editor of the Phillipine magazine, "The Theosophical Digest." Vic indicated a desire to computerize Theosophical literature in a universal form that the whole world could use. So, Caren organized a "meeting of the interested minds" from the Theosophical Society-Pasadena, the Los Angeles Center for Theosophical Studies, ULT associates and interested Pont Loma Publications board members. The meeting was held at the home of Dara Eklund and Nicholas Weeks. Concerns and ideas for standardizing methodology for computerizing text in formats that are most useable and flexible to meet the many needs for research, referencing and indexing, were discussed. More work will be done by interested parties.

Meanwhile, Vic picked up the project of completing the computerizing of *the Secret Doctrine*, and indicated that there are workers in the Phillipines who have the time to pursue these worthwhile projects. He already has plans for other works.

If any *Eclectic* readers are interested in this project of computerizing the theosophic works or have some that you have already computerized and are willing to share their work, please send your information to PLP. We will see as this effort gets established that you are included and on the appropriate mailing list.

EDUCATION BASED ON HUMANISM

At a lecture programme held at the Harvard Graduate School of Education in October 1992, in conjunction with the exhibit "Humanity in Education," Harvard educator Dr. Vito Perrone emphasized the important task of restoring education based on humanism, and recreating spiritual values. (*Soka Gakkai News*, December 1992)

Dr. Perrone said in that connection that the development of "interrelationships," "creativity" and "internationalism" is essential in teaching children the importance of the relationship between human beings and society and between human beings and nature. The subject matter taught in schools, he observed, is disconnected from both the society in which the students live and their own deep interests. Consequently, students become apathetic towards schools and education. The gap between students' real interests and serious study must be bridged, thus making education come alive for them.

Dr. Perrone expressed his belief that, to see improvement in the schools, what is needed is a high idealistic standard instead of a lowered, realistic one. He said that teachers should not simply "cover" material, that is, treat a large number of topics superficially. Rather, they should "uncover" material, using primary sources, real literature and real problems. Dr. Perrone also urged parents to get involved in their children's education. "If teachers, parents and concerned citizens can help make the connection between life and education, our schools can become more like what we envision them to be." — "In the Light of Theosophy," *The Theosophical Movement*, U.L.T., Bombay, March 1993



FROM LETTERS RECEIVED

Alice Riach, Saint Helena, CA.
(after hearing of the death of Helen Todd):

Thank you so much for writing to me about Helen. Of course, just to hear that a dear friend has departed this world makes one sad, but it also makes one glad for the person to be released. It was a long time for Helen and for all of you. I think I learned more from Helen about the things that matter to me than from anyone else I know. Will we meet again in another life, I wonder. My next birthday, in another month or so, will be my 92nd...

Willy Schmit, The Hague, Holland.
This is to tell you that today (July 28, 1993) Aad van Schooneveld peacefully passed away. She was nursed till the last by her dedicated friend Toos Nelemans, so that she could stay at her own home. (Aad was the devoted Treasurer for many years for the School for the Study of the Esoteric Philosophy, started by Jan Venema in the 1950s, and continuing ever since at The Hague, the Netherlands.)

Armand Courtois, Belgian

It is always a pleasure to remember you and to write to you, even without a specific reason, but this time I have three reasons; firstly, I was delighted to receive a copy of the book your family composed on the occasion of your 80th birthday anniversary. It is a charming and highly interesting book, pervaded by the spirit of devotion to the Cause. Secondly, I want to thank you and your co-worker for "The Eclectic..." XXII, 2, Summer 1993.



I think that is the best one I ever saw. It is really most impressive. The interview with the Dalai Lama is stunning. This is very striking: according to H. P. B. the latest 7-century cycle of our Movement in the West was started at the initiative of Tson-ka-pa, a Tibetan monk, in the 14th century, and as far as we can tell, that may have been the first time in history that a Tibetan monk undertook to launch such a major effort. Now, in the century of the Seventh Impulse, it is again a Tibetan monk, known throughout the world, who works for the application of Buddhist principles to our individual and socio-political problems. Since many elements of the Theosophical message have become trivialized as a result of psychic interferences, the application of just Buddhist ethics and philosophy to our problems is obviously the task at hand and most important in this world. In this respect it is perhaps the Dalai Lama who performs the only possible remaining function of the 20th century "Messenger", so long awaited. It seems to me that these two "firsts", at an interval of almost 700 years, are quite significant. Also, Leoline L. Wright's article is delightful!

Third reason: I am glad also to have Geoffrey Farthing's fine book, "Deity, Cosmos and Man". That will be very useful. I hope it sells well.



H. P. BLAVATSKY ON THE Gnostics

"...At the moment when each of us receives life and being, he is taken in charge of by the genii (Elementals) who preside over births, and who are classed beneath the astral powers (Superhuman and astral Spirits) (Anna Kingsford and Edward Maitland, *The Virgin of the World of Hermes Mercurius Trismegist*).

"(H.P.B.) The meaning of this is that man is composed of all the Great Elements: Fire, Air, Water, Earth and Ether—the Elementals which belong respectively to these Elements feel attracted to man by reason of their co-essence. That element which predominates in a certain constitution will be the ruling element throughout life. For instance, if man has a preponderance of Earthly, gnomicelement, the gnomes will lead him towards assimilating metals—money and wealth, and so on."

—See *On the Gnostics*, Comp. and ed. by H. J. Spierenburg, p. 24-25. Available from Point Loma Publications in 1994



THE MESSAGE OF THE SIXTH PATRIARCH

Just as a mirror that was covered with dust
Shines forth like fire if it is cleansed,
In the same way will he who has realized
the nature of the
soul
Attain the goal and liberate himself
from grief!
—Shin-Shau

The Bodhi is not a tree at all,
Nor is the mind a case of mirrors.
When everything is empty,
Where could the dust collect?
—The Sixth Patriarch

The original mind, realized as the "Buddha Mind" or the principle of bodhi, the urge for enlightenment, which is a latent property of every consciousness, is not only a reflection of the universe—something that "mirrors" the universe—but it is the universal reality itself. To the limited intellect it can only appear as a kind of metaphysical emptiness, the absence of all qualities and possibilities of definition. Bodhi is, therefore, not something that has originated or grown like a tree; neither is the mind a mere mirror which only reflects reality in a secondary capacity. Since the mind itself is the all-encompassing emptiness (*sunyata*), where could dust ever collect? "The essence of the mind is great, we say, because it embraces all things, for all things are of our nature." Thus it is not a question of improving or of cleansing our mind, but of becoming conscious of its universality. What we can improve is our intellect, our limited individual consciousness. This however, can never lead us beyond its own limits, because we remain in the strictly circumscribed circle of its inherent laws (of time and space, of logic and causality). Only the leap across the boundary, the giving up of all those contents which fetter us to those laws, can give us the experience of the totality of the spirit and the realization of its true nature, which is what we call Enlightenment.



The true nature of our mind embraces all that lives. The Bodhisattva-vow to free all living beings is therefore not so presumptuous as it sounds. It is not born from the illusion that a mortal man could set himself up as the savior of all beings or the redeemer of the whole world, but it is an outcome of the realization that only in the state of enlightenment shall we be able to become one with all that lives. In this act of unification we liberate ourselves and all living beings, which are potentially present and take part in the nature of our mind—nay, who are part of our mind in the deepest sense.

This is the reason why, according to the teachings of the Mahayana, the liberation from one's own sufferings, the mere extinction of the will to live and of all desires, is regarded as insufficient, and why the striving after perfect enlightenment (*samyak-sambodhi*) is considered the only goal worthy of a follower of the Buddha. As long as we despise the world and merely try to escape from it, we have neither overcome it nor mastered it and are far from having attained liberation. Therefore it is said: "This world is the Buddha-world, within which enlightenment can be found. To search after enlightenment by separating oneself from the world is as foolish as searching for the horn of a hare." For: "He who treads earnestly the path of the world, will not see the faults of the world."

In a similar way we should not imagine that by the suppression of thought or of our intellectual faculties, we can attain enlightenment. "It is a great mistake to suppress all thought," says Wei Lang, the Sixth Patriarch. Ch'an meditation is the way to overcome the limitations of our intellectual attitude. But first we must have developed our intellect, our capacity to think, to reason and to discern, before we are able to appreciate Ch'an. If we had no intellect, i.e., if we had never developed and mastered it, we could not overcome or go beyond it; only what we master is really our own. The intellect is as necessary for the overcoming of mere emotionality and muddle-headedness as intuition is necessary for overcoming the limitations of the intellect and its discriminations.

Reason, the highest property of the intellect, is what guides our purposive thought. Purposes, however, are limited; and therefore reason can operate only in what is limited. Wisdom (*prajna*) alone can accept and intuitively realize the unlimited, the timeless and the infinite, by renouncing explanations and by recognizing the mystery, which can only be felt, experienced, and finally realized in life—and which can never be defined. Wisdom has its roots in experience, in the realization of our innermost being. Reason has its roots in thought. Yet, wisdom will not despise either thought or reason, but will use them where they belong, namely in the realm of purposeful action, as well as for the pursuit of science and for coordinating our sense impressions, perceptions, sensations, feelings, and emotions into a meaningful whole.

Here the creative side of our thought comes into play, converting the raw material of experience into the perception of a reasonable world. How big or how small this world is, depends on the creative faculty of the individual mind. The small mind lives in the world of his ephemeral wants and desires, the great mind in the infinity of the

universe and in the constant awareness of that fathomless mystery which gives depth and width to his life and thus prevents him from mistaking his sense world for ultimate reality. He, however, who has penetrated to the limits of thought, dares to take the leap into the Great Emptiness, the primordial ground of his own boundless being.

TANTRIC EXPERIENCE

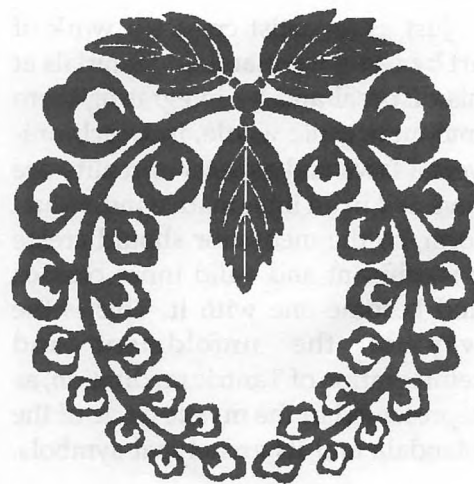
There are as many ways toward realization as there are thinking beings. Just as every normally gifted person has the potentiality of becoming a physician or a scientist, so every individual has the potentiality to become enlightened in the course of this life or in later existences. But just as one does not become a physician or a scientist by merely sitting and waiting, in the hope that these hidden qualities may come forth and reveal themselves, so one does not become enlightened by merely leaving it to nature. Conscious effort and aspiration are required.

This is why Buddha Sakyamuni emphasized *virya*, effort, energy (which is regarded as being his particular quality among the five Buddhas of our world-cycle) as one of the essential factors of enlightenment. This factor, however, depends on clear awareness (*smṛiti*; Pali: *sati*) and insight into the Dharma, in the ethical as well as in the universal sense, i.e., the discriminating knowledge of what is Dharma and what is not (*dharma-vicaya*), out

of which arises the certainty that there is something worthwhile to make an effort for, and that our energy is aimed in the right direction. Unless we behold the mountain peak in all its majesty and sublime beauty, we shall never feel the urge to climb it. *Virya*, therefore, is not a laborious or forced effort, but a joyful attitude, a spontaneous urge.

Thus, the very figure of the Buddha becomes the symbol of enlightenment with whom the Tantric Buddhist tries to identify himself in his meditative practice (*sadhana*). He knows that this figure is the symbol of his own potentialities. Potentiality, however, is not yet reality and, therefore, the often heard dictum "Thou are Buddha" would merely open the door to complacency and self-deception if taken as an accomplished fact instead of an assurance of our inherent possibilities.

Our "unconscious nature" (which modern psychology has rediscovered) cannot be equated with our innate Buddha-nature, because the former equally contains demonic as well as divine qualities, cruelty as well as compassion, egotism as well as selflessness, delusion as well as knowledge, blind passion and darkest drives as well as profound longing for light and liberation. Freud associates the Unconscious mainly with all negative qualities and all rejected and suppressed or unassimilated contents of the human mind, which are hidden in the "underground cellars" of our consciousness. Jung, on the other hand, is more inclined to see the Unconscious as the source of divine inspiration. Both these views are somewhat arbitrary, just as is the idea that the Buddha-nature lies "ready-made," hidden, or is already present in every sentient being and would break through in its completeness and perfection if we suppressed all thought-activities, judgments, and volitional decisions. This would amount to a complete rejection of our individuality, i.e. of a focalized consciousness, without which percep-



tion, ratiocination, discrimination, and comprehension—in fact, all mental activity—would be impossible.

If we mistake the momentary focus for a permanent and independently existing unity or an autonomous "I," then this consciousness gets fixed in a one-sided position and becomes a hindrance. However, as a relative point of reference which establishes a relationship between past and present experiences, the "I" or the notion of a perpetually self-creating inner center is an essential feature of the structure of a consciousness that is aware of itself and capable of realizing its own relativity, as well as its relationship to the world in which it lives. "The same regulating forces, that have created nature in all its forms, are responsible for the structure of our psyche and also for our capacity to think." (W. Heisenberg)

It is not enough to penetrate to the intuitive consciousness of universal unity unless we have realized also the opposite pole, the distinguishing wisdom of inner vision and spiritual discernment which awakens our sense of values and self-responsibility. It is not sufficient to identify ourselves with the oneness of a common origin or a potential Buddhahood, unless we take the decisive step toward the transformation and reintegration of the divergent tendencies or elements of our psyche.



Just as an artist creates a work of art by using the manifold materials at his disposal and by integrating them into an organic whole, in which universal laws and aspects of reality are revealed in an imaginative individual form, so the meditator should create a significant and valid inner cosmos and become one with it. This is the way of the unfoldment and reintegration of Tantric meditation, as represented in the mystic circle of the Mandala and its archetypal symbols.

As to the self-responsibility mentioned above, it clearly presupposes the development of a centralized individuality, which is as important as the fact of its dynamic (nonabsolute) character. Therefore the precondition of all meditational experience consists in becoming more and more conscious of the inner center.

The successful "T" is not a rigid point but the capacity for movement around a firm standing axis, and a capacity for transformation without loss of individual form, and a penetrability which yet permits no breakdown of its boundaries.

The stable axis around which our "T" revolves could be identified with the direction of karmic evolution, by which the causally connected or mutually dependent successive existences create the psychic continuity which enables us to proceed toward enlightenment in a gradual process of maturation that may stretch over many lives.

There is no doubt that this process can be hastened to a great extent by turning our attention inward and gaining a true insight into our own nature, the first and most important step on the Eightfold Path, as a precondition for the realization of all further steps. We are not concerned here with right or wrong views or opinions in the intellectual sense, but with a direct, unprejudiced, intuitive insight into the true nature of things, especially ourselves.

Continued from page 15

paper. Having read it, he thought some traveler coming from the mountain, if there were any such, might be glad to get it. This however, does not explain away the coincidence that it was the particular paper which I desired to see, nor that I should have been the one to find it in the trail.

In May, 1901, I desired to establish a camp at Green River Hot Springs, Washington, as the hotel had been burned down. In order to check our baggage and camp outfits it was necessary to pack the stuff in boxes, and it was decided to put handles instead of roping the boxes. My assistant, Mr. —, went to a hardware store on C street, Tacoma, and purchased the requisite number of malleable iron handles necessary, and no more. They were of a pattern just received and were exactly what was wanted. The forest fire which had destroyed the hotel had also destroyed the station and the trains were not making regular stops; but an order was secured which caused the Northern Pacific train to let us off, and our baggage was thrown down an embankment from the baggage car, as there was no platform at that point. One of the handles was broken off at this time. Our camp was established near the river, about a

quarter of a mile from the station site.

A month later when we were ready to move, I said to Mr. — that it was too bad we had not another handle for the box, and at that very instant I saw a new handle of the same pattern in the trail in front of us. This trail was from the camp to the river and was made by the cook in carrying water, and was traveled many times a day. There was no possibility of a trick, nor would Mr. — have done such a thing. I was in front of him and made the remark without any previous reference to the subject. The handle was used to replace the one broken. This was a coincidence in the time when it was wanted; the place, and the pattern, together with the fact that I was wishing for it at the instant I saw it.

In the year 1900, I was stopping with my wife at a hotel in Portland, Oregon. One evening we heard someone playing the piano in the salon. The air was very familiar to my wife, as it was the pet piece of one of her girl friends, a Miss McK—, who had graduated with her from the same Seminary a few months previously. Knowing that her friend's home was in Portland, she thought it just possible that Miss McK— was in the hotel and sent me down to see. I made inquiries and found that a Miss McK— was at the hotel, but not the one we knew.



UNIVERSAL PERSPECTIVE

LIFE FLOWS BY LIKE A RIVER

John B.S. Coats

International President of the Theosophical Society, (Adyar, 1975-79).

From his closing Address at the 103rd Annual Convention of The Theosophical Society, at Varanasi, India, December, 1978. *Theosophia*. Spring 1980.

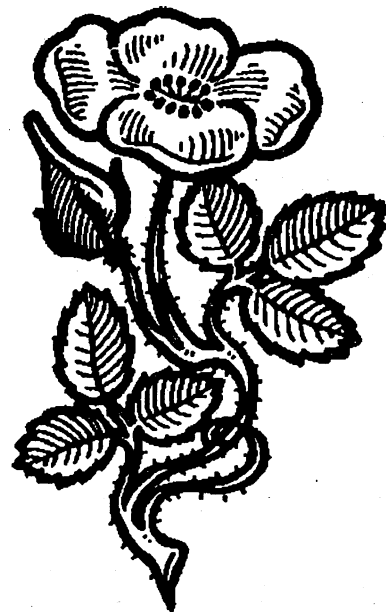
Has the new race already appeared among us? Has it appeared with the younger people who feel far more different from their parents than my generation felt from theirs? There is indeed a new interest in things of the spirit and our Society must be ready to offer guidance and point out the old yet ever new path of evolution and attainment. Surely it is all part of the Masters' plan, and if it is, it must be implemented in one way or another. And if it is not going to be done through us then it will have to be done through someone else. It would be sad indeed if the Society should find itself stranded, in H.P.B.'s words, 'like a carcass on a sandbank.' Perhaps we are unaware of the momentous age into which we are moving; perhaps we have failed to read the signs of the time. It may be that we have a set picture of what the new age ought to be and because we do not see it we think that it has not arrived. Two thousand years ago the Jewish people were expecting a Messiah. They had an absolutely clear image of what he would be, what his role would be. Jesus appeared amongst them and from many points of view he was indeed the one 'who was to come,' but he was not at all the kind of person they were expecting. They

...it is like crossing a crevass on a glacier—the only thing to do is to jump. You have to launch out boldly or you will never get to the other side—there is no other way.

were thinking in terms of a leader who would fight their battles against the Romans, a king who would make their country great and prosperous. Instead he came as a humble rabbi to teach wisdom and so they rejected him. He did not measure up to their fixed ideas. Let us not have preconceptions about these things but try to be open-minded and flexible. Let us look carefully at what is happening around us and try to see how the Plan is unfolding; for, be assured, great things are already happening but we must learn to see and to hear. Perhaps we do not hear because we have never learned to be still. We must try to become aware of what actually is and not immediately compare it with artificial conceptions of what we think it ought to be. Opportunities seldom come twice. Nothing in nature repeats itself so let us be alert to our opportunities and prompt to take what they have to offer us. Life flows by like a river.

The same water will not come to you again; it is gone forever. So it is with opportunities; we have to seize them the moment they present themselves or they vanish. The great river of life flows strongly and continuously but sometimes it would seem that we are content to travel in canals away from the mainstream of the river, slowly from lock to lock. We may, indeed become attached to one particular lock for we feel a certain security within its bounds and we have a certain mastery over it for it is small in comparison with the river. We are timid of leaving it and afraid to plunge into the river of life itself but it is only in the free flowing river that a transformation can take place. It is pure cowardice to look in the locks. Let us dare to move out and plunge into the unknown, into the unexpected, into something which, perhaps, you have been able to imagine before. Once you have left the springboard, you leave it—you don't take it with you. Or it is like crossing a crevass on a glacier—the only thing to do is to jump. You

For we ourselves are the mountains, we are the flowers and the trees. But too often we do not give ourselves time to come close to nature and feel the glory of God made manifest in our world.

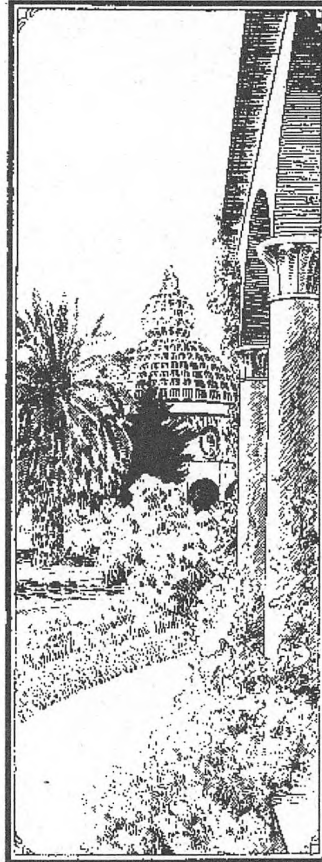


have to launch out boldly or you will never get to the other side—there is no other way. I think life now and again offers us challenges of this sort and we must meet them unafraid. We must be trusting enough to plunge into the river. "We must learn to relax and listen to nature whenever we have a change. What has nature to tell us when we learn to listen? What do the trees and the flowers have to say? What is the message of the mountains? For everything in nature speaks if we can but realize the oneness of all things and learn to listen. For we ourselves are the mountains, we are the flowers and the trees. But too often we do not give ourselves time to come close to nature and feel the glory of God made manifest in our world.

*When one dreams alone,
it is only a dream.*

*When many dream together,
it is the beginning of a new reality.*

Hundertwasser



The Eclectic Theosophist is dedicated to publishing essays, studies, fiction and poetry from the Wisdom Religion that expresses the essential underlying unity of life, including philosophy, science, ethics, myth, sacred literature, and the world's religions. The "Blavatsky/Point Loma Tradition" follows a qualitative value sourced in the ancient 'Perennial Philosophy', re-established in the West, by H.P. Blavatsky during the Theosophic Renaissance of the latter part of the last century. Our purpose is to serve as an open forum for the ablest exponents of Theosophic insight, thought and practice from both the ancient world and current time.

